The "Divine Life" Series No. 13.

STOTRA RATNAMALA

By

Swami Sivananda.

"ANANDA KUTIR" Rikhikesh

Dt. Dehra Dun

Published by :

THE SIVANANDA PUBLICATION LEAGUE

CALCUTTA

1942.

Price Rs. 1-8

STOTRA RATNAMALA

Uniform with this Edition

By Swami Sivananda

1. Ananda Lahari of Sri Sankar
   Notes and Commentary
2. Bhakti and Sankirtan with
   Sandilya Sutras
3. Lives of Saints
4. Practice of Brahmacharya
5. Stories from Yogavashistha
6. Sure Ways for Success in
   Life and God-Realisation
7. Ten Upanishads

DEDICATED

TO

BHAGAVAN AND ALL HIS BHAKTAS

PREFACE

Stotra Ratna Mala, as the name suggests, is a garland of spiritual hymns. It contains a good selection of very important prayers and hymns relating to Devotion, Viveka, Vairagya Philosophy and the highest truths of the Adwaita Vedanta preached by Sri Sankaracharya of revered memory. Many of the prayers are culled out from his minor works. There are a good number of his writings in both the sections of this book. It contains prayers addressed to various deities and hence is suited to Upasaks of different Devatas. Devotees of all types can find the stotras addressed to their respective Ishta-Devatas. Bhaktas as well as Vedantins can go in for this book with equal interest. It is a boon to all the aspirants in general.

This book will create interest in the minds of aspirants for quick evolution, faith in God in the atheists and supreme joy and bliss for those who study it daily without fail. It will be a guide and a whip to goad one in the spiritual path.

The importance of hymns and prayers can never be over emphasised. Prayer should be the constant and inseparable companion of the aspirant in his spiritual path till he attains the final beatitude or Jivanmukti. Prayer makes.

the mind calm and introspective. Prayer bestows peace. It turns the mind towards God. Prayer awakens the spiritual force in man. It is the master key to open the realms of eternal bliss. It is the expression of the spirit within. Prayer can efficiently help the control of mind. It is the real guide and preceptor.

These prayers and hymns are the utterances of realised seers of the past. Therefore they will surely influence, elevate and inspire the readers. These are the thoughts of devotees and Gnanis in their hour of meditation. Devotees expressed their thoughts at the time of their communion with the Lord and the Gnanis expressed their own experience of Self-realisation in these words. This Stotra Ratna Mala is a collection of such utterances. One who knows even a little of Sanskrit can well appreciate the deep thoughts contained in these prayers. The Vedantic Stotras of Sri Sankara are highly soul elevating. The expressions of Sri Vilwamangal Swami and Lila Suka who composed the Govinda Damodara Stotram and Sri Krishna Karnamritam are very inspiring. Due to want of space a few selections only have been included here.

Section I contains a collection of good prayers to different deities and they are useful for one and all. Section II contains the gist of the whole Vedanta Philosophy, in the form of Stotras. They are not merely Stotras but Sutras (*Aphorisms*) as well. Any one who

deeply understands these Stotras can practise meditation nicely.

If a spiritual aspirant daily goes through this book once, a portion even if not the whole, he will derive great spiritual benefits. It will help him much in his spiritual progress. It will give him joy, peace and bliss in his spiritual progress. It will give him joy, peace and bliss in his tiring worldly activities. It contains all points for meditation. If the aspirant is able to get by heart all these Stotras he can very easily meditate for 6 hours at a stretch. He should be one with its spirit and real significance. This gives the maximum benefit.

May you all attain the state of Jivanmukti in this very birth by regular prayer, constant Japa, Sankirtan, selfless service, study, reflection and meditation on the Supreme Atma Tattwa ! May the blessings of Sri Sankara and other Brahma Vidya Gurus be upon you all !!

Ananda Kutir,
Rikhikesh,
8th September, 1941

CONTENTS

SECTION I—SAGUNA STOTRAS

Chapter I—Guru Ganesha Vandana

Guru Vandana 5
Ganesha Pancharatnam 7
Ganesha Stotram 10
Hanuman Stotram 12
Dhyana Stotras 14

Chapter II—Devi Stotras

Saraswati Stotram 21
Lakshmi Stotram 23
Sree Stuti 25
Annapurna Stotram 26
Devi Stotram 27
Gangashtakam 29

Chapter III—Prayers

Shad Padi Stotram 37
Stotra Ratnam 40
Bhagavat Sharana Stotram .. 45
Gurvashtakam 53

Chapter IV—Siva Stotras

Sivashtakam 59
Siva Manasa Pooja 63

Siva Tandava Stotram .. ..
Siva Stotram .. ..

Chapter V—Sri Rama Stotram

Sri Rama Stotram .. ..

Chapter VI—Hari Stuti

Mukundashtakam .. ..
Madhurashtakam .. ..
Kaivalya-Ashtakam .. ..
Achyutashtakam .. ..
Narayanashtakam .. ..
Vishnu Stuti .. ..
Govinda Damodara Stotram ..
Sri Krishna Karnamritam.. ..
Sri Krishna Stotra .. ..

Chapter VII—Sankara Desika Stotram

Sri Sankara Desika Shatakam ..

SECTION II—Nirguna Stotras

Chapter VIII—Viveka Ratnam.

Morning prayer—Pratasmarana Stotram
Sri Sat-Guru Stotram .. ..
Bhaja Govindam .. ..
Dwadasa Manjari Stotram.. ..
Sadhana Panchakam .. ..

Chapter IX—Vedanta stotras

Atma Panchakam 153
Kowpeena Panchakam 156
Maneesha Panchakam 158
Nirvana Satakam 161
OMKARA Stotram 164
Dhyanashtakam 167
Dakshinamoorty Stotram 172
Hastamalaka Stotram 177
Vignana Nauka 184
Para Puja 188
Akhanda Brahma Stotram.. .. 192

Chapter X—Mangalam

Mangala Stotram 201
Mangalam 203

Samkirtan Yoga 207

SECTION I—SAGUNA STOTRAS

CHAPTER I
GURU GANESHA VANDANA

GURU VANDANA

ॐ नारायणं पद्मभवं वसिष्ठं
शक्तिंच तत्पुत्रपराशरञ्च ।
व्यासं शुकं गौडपदं महान्तं
गोविन्द योगीन्द्र मथास्य शिष्यम् ॥

श्री शंकराचार्यमथास्य पद्मपादं च
हस्तामलकं च शिष्यम् ।
तं त्रोटकं वार्तिक कारमन्या नस्म-
द्गुरून्संततमानतोऽस्मि ॥

I prostrate to Lord Narayana, Brahma, Vasishtha, Shakti, his son Parasara, Vyasa, Suka, Goudapada, Govindapada, his disciple Sri Sankaracharya, his disciples Sri Padmapadacharya, Hastamalaka, Totaka, Sureswaracharya, the commentator and all other Brahmavidya Gurus.

श्रुतिस्मृति पुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शंकरं लोकशंकरम् ॥

I salute Sri Sankara Bhagavatpada, the bestower of peace and auspiciousness to the world, at large, the ocean of mercy, and the seat of all learning inculcated in Sruti, Smriti and Puranas.

शंकरं शंकराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

I adore Lord Siva, Lord Vishnu, Badarayana (Bhagavan Vyas) and Sri Sankaracharya. *I again and again prostrate to Sri Vyasa* and Sankara who wrote the Sutras (Vedanta) and the commentaries respectively.

GANESHA PANCHARATNA

मुदाकरात्तमोदकं सदाविमुक्तिसाधकम् ।
कलाधरावतंसकं विलासि लोकरक्षकम् ॥
अनायकैक नायकं विनाशितेभदैत्यकम् ।
नता शुभाशुनायकं नमामितं विनायकम् ॥१॥

1. I salute Lord Vinayaka, the only shelter for helpless devotees, the bestower of happiness to those who bow down to Him, the destroyer of Rakshasas, who has Modaka in His hand, who is ever intent on bestowing liberation to his devotees, who has the moon as his ornament and who protects this world as a mere play.

नतेतराति भीकरं नवोदितार्कभास्वरम् ।
नमत्सुरादि निर्जरं नताधिकापदुद्धरम् ॥
सुरेश्वरं निधीश्वरं गजेश्वरम् गणेश्वरम् ।
महेश्वरं तमाश्रये परात्परं निरन्तरम् ॥२॥

2. I always take shelter in the Lord Ganesha, the geratest of the great, the supreme Lord of the Devas, the Lord of wealth, who is shining as the rising sun, who removes all fears of His devotees and who is ever adored by the Devas (gods).

समस्तलोकशंकरं निरस्तदैत्यकुंजरं ।
दरेतरोदरं वरं भदे भवक्रमक्षरम् ॥

कृपाकरं क्षमाकरं मुदाकरं यशस्करं ।
मनस्करं नमस्कृतां नमस्करोमि भास्करम् ॥३॥

3. I prostrate before the elephant-headed Lord Ganesha, the Imperishable, with protruding belly, the destroyer of the Asuras, who brings auspiciousness to the whole world, who bestows kindness, patience, cheer, fame and strength of mind to His devotees and who is the bestower of light and destroyer of darkness.

अकिंचनार्तिमार्जनं चिरन्तनोक्तिभाजनं ।
पुरारिपूर्वनन्दनं सुरारिगर्व चर्वणम् ॥
प्रपञ्चनाश भीषणं धनञ्जयादि भूषणम् ।
कपोलदानवारणं भजेपुराणवारणम् ॥४॥

4. I meditate on Lord Ganesha, the oldest elephant with wide and broad forehead, the remover of the cravings of the poor, the first son of Lord Siva, the destroyer of the pride of the enemy of Devas, the destroyer of the fear of Samsara.

नितान्तकान्तदन्तकान्ति मन्तकान्तकात्मजम् ।
अचिन्त्यरूपमन्तहीन मन्तराय कृन्तनम् ॥
हृदन्तरे निरन्तरं वसन्तमेव योगिनां ।
तमेकदन्तमेवतं विचिन्तयामि सन्ततम् ॥५॥

5. I ever contemplate within the heart-lotus, that one-tusked Ganesha, the son of Lord Siva (the destroyer of death), with teeth shining like precious jewels, who is unthinkable,

nameless and formless, who brings an end to the recurring chain of worldly existence and who lives in the hearts of Yogis.

महागणेश पंचरत्नमादरेण योऽन्वहं ।
प्रजल्पति प्रभातके हृदिस्मरन् गणेश्वरम् ॥
अरोगता मदोषतां सुसाहितीं सुपुत्रतां ।
समाहितायुरष्ट भूतिमभ्युपैति सोऽचिरात् ॥६॥

6. Whoever studies this Maha Ganesha Pancharatna with great faith and devotion in the early morning, and medidates on Sri Ganesha, from him all kinds of wealth, name, fame, powers, good health, good son, sinlessness, etc., never stand apart.

GANESHA STOTRAM

गजवदनमचिन्त्यं तीक्ष्णदन्तं त्रिनेत्रं-
बृहदुदर विशेषं भूतराजं पुराणम् ।
अमर वर सुपूज्यं रक्तवर्णं सुरेशं-
पशुपति सुतमीशं विघ्नराजं नमामि ॥१॥

1. I salute Lord Ganesha, the Lord of the Bhutas, the son of Lord Siva, the ancient, the unthinkable, with the face of an elephant, three eyes, sharp tusk and broad stomach and who is the destroyer of all calamities.

शिवतनयवरिष्टं सर्वकल्याणमूर्तिं-
परशुदशनकन्धे शोभितं मोदकेन ।
अस्त्या कुसुम माला व्याप्तमम्भोजनेत्रं-
मम हृदय निवासं श्रीगणेशं नमामि ॥२॥

2. I adore Sri Ganesha seated in my heart, the son of Lord Siva, the storehouse of virtues, with lotus-like eyes, shining with Parasu (a kind of weapon) and Modaka (a kind of eatable), who wears the fresh garland of sweet smelling flowers and who is fit to be worshipped.

यं ब्रह्मवेदान्तविदो वदन्ति
परं प्रधानं पुरुषं तथान्ये ।
विश्वोद्गतेः कारणमीश्वरं वा
तस्मै नमोविघ्नविनाशनाय ॥३॥

3. Salutations to Sri Ganesha, the destroyer

of all tribulations and obstacles, who is differently known as Brahma by the knowers of Vedanta, as Pradhana by others, as Ishwara, the creator of this universe, etc.

गजाननं भूतगणादिसेवितं–
कपित्थ जंबूफलसार भक्षितम् ।
उमा सुतं शोक विनाश कारणं–
नमामि विघ्नेश्वर पादपंकजम् ॥४॥

4. I worship the lotus feet of Ganesha, the son of Uma, destroyer of all sorrows, who is served by the host of Devas and Bhutas and who takes the essence of Kapithwa Jambu fruit (a fruit resembling Bilwa fruit).

एकदन्तं महाकायं तप्तकाञ्चन सन्निभम् ।
लंबोदरं विशालाक्षं वन्देहं गणनायकम् ॥५॥

5. I adore Lord Ganesha of one tusk, with large stomach, huge body and wide eyes, whose colour is like that of purified gold and who is the Lord of the Ganas.

अगजाननपद्मार्कं गजाननमहर्निशम् ।
अनेकदन्तं भक्तानामेकदन्तमुपास्महे ॥६॥

6. I worship day and night the one-tusked Gajanana, who is the sun that blossoms the lotus of Parvati's face and who bestows many a boon to His devotees.

HANUMAN STOTRAM

मनोजवं मारुत तुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्टम् ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शिरसा नमामि ॥१॥

1. I prostrate before Sri Rama's, messenger the son of Vayu (the wind God), the chief of monkeys, who is the chief among the wise, who has controlled his senses and who is as swift as the wind and the mind.

उल्लंघ्य सिन्धोः सलिलं सलीलं–
यः शोकवह्निं जनकात्मजायाः ।
आदायतेनैव ददाह लङ्कां–
नमामि तं प्राञ्जलिराञ्जनेयम् ॥२॥

2. I bow before Anjaneya with folded hands who easily crossed the beautiful waters of the ocean and who burnt Lanka (the capital of King Ravana) by the fire of Sita's grief.

आञ्जनेयमति पाटलाननं
काञ्चनाद्रि कमनीय विग्रहम् ।
पारिजात तरुमूल वासिनं
भावयामि पवमान नन्दनम् ॥३॥

3. I meditate on Anjaneya, the son of

wind God, seated under the Parijata tree, with red face and a body as brilliant as the mountain of gold.

यत्र यत्र रघुनाथ कीर्तनं
तत्र तत्र कृत मस्तकाञ्जलिम् ।
बाष्पवारि परिपूर्णलोचनं
मारुतिं नमत राक्षसान्तकम् ॥४॥

4. I salute Maruti (Hanuman), the terror of the demons, who is present with folded arms, bowed head and eyes full of tears wherever the Names of Lord Rama are sung.

गोष्पदी कृत वारीशं–
मशकीकृत राक्षसम् ।
रामायण महामाला रत्नं
वन्देऽनिलात्मजम् ॥५॥

5. I salute the son of Vayu, the precious jewel on the garland of the Ramayana, to whom the great ocean was like the cow's footprint and in whose hands the Rakshasas met their end like the *mosquitoes*.

अञ्जनानन्दनं वीरं जानकी शोक नाशनम् ।
कपीशमक्षहन्तारं वन्दे लंकाभयङ्करम् ॥६॥

6. I bow before the *brave* son of Anjana, the destroyer of the grief of Janaki, the chief of monkeys and the destroyer of Akshakumara (the son of Ravana).

DHYANA STOTRAS

(Of Siva)

वन्दे शम्भुमुमापतिं सुरगुरुं वन्दे जगत्कारणम् ।
वन्दे पन्नगभूषणं मृगधरं वन्दे पशूनां पतिम् ॥
वन्दे सूर्य शशांक वह्निनयनं वन्दे मुकुन्दप्रियं–
वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शंकरम् ॥१॥

1. Salutations to Sambhu, the Lord of Parvati, the Guru of Devas, the cause of the universe, who wears the serpent as ornament, who is clad in skin, who is the Lord of all Jivas, who has the sun, the moon and the fire as His three eyes, the friend of Vishnu, the refuge of Bhaktas and the bestower of boons, auspiciousness and Bliss.

(Of the Sun-God)

सूर्यं सुन्दर लोकनाथममृतं वेदान्तसारं शिवं–
ज्ञानं ब्रह्ममयं सुरेशममलं लोकैकचित्तस्वयम् ।
इन्द्रादित्य नराधिपं सुरगुरुं त्रैलोक्य चूडामणि–
ब्रह्माविष्णुशिवस्वरूपहृदयं वन्दे सदा भास्करम् ॥२॥

2. I always prostrate before the Sun-God, the beautiful Lord of the world, the immortal, the quintessence of Vedanta, the auspiciousness, the absolute knowledge, the All-full Brahman, Lord of the Devas, ever pure, the one true

consciousness of the world, the Lord of Gods and men, the preceptor of Devas, the crest jewel of the three worlds, the form of the heart of Vishnu, Brahman and Siva, the dispeller of darkness and giver of light.

(Of Gayitri)

मुक्ता विद्रुमहेमनीलधवल च्छायैर्मुखैस्त्रीक्षणैः–
युक्तामिन्दुनिबद्धरत्नमुकुटां तत्वात्मवर्णात्मिकाम् ।
गायत्रीं वरदाभयाङ्कुशकशां शुभ्रंकपालं गदां–
शंखं चक्रम थारविन्दयुगलं हस्तैः वहन्तीं भजे ॥३॥

3. *I meditate on the Lotus Feet of Goddess* Gayitri, whose face glows with the pearl, coral, gold, blue and white jewels, with three eyes, whose crown is decorated with pearls and the moon, who is the embodiment of the Sacred Truth that signifies the essence of the Vedas, who has her two hands as the giver of boons and fearlessness, which holds the Ankusa (trident), Kasa (whip), the skull, Gada, the conch and two white lotus flowers in other hands

(Of Sri Sankaracharya)

पद्मासीनं प्रशान्तं यमनिरतमानंगारितुल्यप्रभावं-
फाले भस्माङ्कितांभस्मित रुचिरमुखांभोजमिन्दीवराक्षम् ।
कम्बुग्रीवं कराभ्यामविदनमुरुलसत्पुस्तकं ज्ञानमुद्रां–
वन्द्यं गीर्वाणमुख्यैः नतजनवरदं भावये शङ्करार्यम् ॥४॥

4. I meditate on Sri Sankara, seated in Padma pose with Gnana Mudra, calm and endowed with Yama and other virtues, whose

glory is as great as Lord Siva, whose face blossoms like the fresh lotus with lotus-like eyes, with sacred ashes on the forehead, with the sacred scriptures in hands, who is adored by people of high learning and who fulfils the desires of his refugees.

(Of Sri Dattatreya)

मालाकमण्डलुधरः करपद्मयुग्मे-
मध्यस्थ पाणियुगले डमरुत्रिशूलम् ।
यन्यस्थऊर्ध्वकरयोः शुभशङ्खचक्रे-
वन्दे तमत्रिवरदं भुजषट्कयुक्तम् ॥५॥

5. I meditate on Dattatreya, the son of Atri, who has six hands, who holds a garland and a Kamandalu in two hands, with Damaru and Trisul (trident) in the other two hands and with conch and disc in the upper two hands.

दिगम्बरं भस्मविलेपिताङ्गं-
बोधात्मकं मुक्तिकरं प्रसन्नम् ।
निर्मानसं श्यामतनुं भजेऽहं
दत्तात्रेयं ब्रह्मसमाधियुक्तम् ॥६॥

6. I adore the Avadhoota Dattatreya, of dark colour with ashes all over the body, who is ever cheerful, who bestows immortality by imparting the knowledge of Truth (to his devotees) and who has destroyed the fluctuating mind and ever rests in the state of blissful union (Samadhi).

(Of 'OM')

ओंकारंनिगमैकवेद्यमनिशं वेदान्ततत्वास्पदं-
चोत्पत्तिस्थिति नाशहेतुममलं विश्वस्य विश्वात्मकम् ।
विश्वत्राण परायणं श्रुतिशतैः सम्प्रोच्यमानं विभुं-
सत्य ज्ञानमनन्तमूर्तिममलं शुद्धात्मकं तं भजे ॥७॥

7. I always meditate on the Ever Pure, All-pervading Pranava Omkara, which is known by the various Srutis as the source and essence of all objects, the cause of creation, existence and dissolution of this universe, which is the Soul of this Universe and which is Truth, Knowledge and Infinity.

(Of Lord Subramanya)

षडाननं कुंकुमरक्तवर्णं
महामतिं दिव्यमयूरवाहनम् ।
रुद्रस्य सूनुंसुरसैन्यनाथं
गुहं सदाहं शरणं प्रपद्ये ॥८॥

8. I always take refuge in Lord Guha of six faces, who is of deep red colour and infinite knowledge, who has the divine peacock to ride on, the son of Lord Siva and the leader of the army of the Devas.

CHAPTER II
DEVI STOTRAS

LAKSHMI STOTRAM

वन्दे पद्मकरां प्रसन्नवदनां सौभाग्यदां भाग्यदां–
हस्ताभ्यामभयप्रदां मणिगणैर्नानाविधैर्भूषिताम् ।
भक्ताभीष्टफलप्रदां हरिहरब्रह्मादिभिस्सेवितां–
पार्श्वे पंकज शंख पद्मनिधिभिर्युक्तां सदा शक्तिभिः ॥१॥

1. I meditate on Goddess Lakshmi, who has lotus in her hands, is of cheerful face, bestows fortune and fearlessness, fulfils the desires of Her devotees, who is decorated with precious jewels of different kinds, is worshipped by Hari, Siva and Brahma, is at all times surrounded by Shaktis and has conch and lotus by her side.

सरसिजनयने सरोजहस्ते
धवल तरांशुकगन्ध माल्य शोभे ।
भगवति हरिवल्लभे मनोज्ञे–
त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥२॥

2. O Goddess, the wealth of the three worlds ! Whose eyes are like the lotus, who has lotus in her hands, wearing pure white garlands, O thou ! spouse of Hari, beauty of beauties, be thou ever merciful to me. Be ever pleased with me.

लक्ष्मीं क्षीरसमुद्रराजतनयां श्रीरंगधामेश्वरीं–
दासीभूतसमस्तदेव वनितां लोकैकदीपाङ्कुराम् ।
श्रीमन्मन्द कटाक्षलब्ध विभव ब्रह्मेन्द्र गंगाधरां
त्वां त्रैलोक्य कुटुंबिनीं सरसिजां वन्दे मुकुन्दप्रियाम् ॥३॥

3. I meditate on Lakshmi, the mother of the three worlds, the beloved of Mukunda, the daughter of the King of the milky ocean, the Goddess of Vaikunta, the light of this world, who has enslaved the host of Deva ladies and is always praised by Brahma, Indra and others.

मातर्नमामि कमले कमलायताक्षि
श्रीविष्णुहृत्कमलवासिनि विश्वमातः ।
क्षीरोदजे कमल कोमल गर्भगौरि
लक्ष्मी प्रसीद सततं नमतां शरण्ये ॥४॥

4. O Mother Lakshmi! With eyes like the otus, the world-mother, the indweller of Vishnu's heart! Thy abode is the lotus; Thou art born of the milky ocean; Thou art called Kamala, Gouri, etc. I prostrate to Thee; be merciful unto me. Thou art very kind to those who take refuge in Thee.

SREE STUTI

सेवे देवि त्रिदश महिलामौलिमालार्चितं ते-
सिद्धिक्षेत्रं शमितविपदां सम्पदांपादपद्मम् ।
यस्मिन्नीषन्नमित शिरसो यापयित्वा शरीरम् ।
वर्तिष्यन्ते वितमसि पदे वासुदेवस्य धन्याः ॥१॥

1. I worship the Goddess (Devi), whose feet is always adored by the host of Deva ladies, the source for all fortune, joy and virtues to those who are deprived of their wealth, afflicted very much by calamities and evil nature, by worshipping Whom the lucky devotees rest in the eternal abode of Vasudeva on leaving the physical body.

कल्याणा नामविकलनिधिः कापिकारुण्य सीमा-
नित्यामोदा निगम वचसां मौलिमन्दारमाला ।
सम्पद्दिव्या मधुविजयिनः सन्निधत्तां सदा मे-
सैषा देवि सकल भुवन प्रार्थना कामधेनुः ॥

2. May the All-merciful Devi, who is the storehouse of all good things and virtues, the abode of mercy, who adorns herself with the Mandara garland of the words of the scriptures, ever immersed in Bliss, the bestower of riches and all desires of Her devotees and is like unto the Kalpaka (wish-yielding) tree, protect me.

ANNAPURNA STOTRAM

नित्यानन्दकरी वराभयकरी
सौन्दर्यरत्नाकरी ।
निर्धूताखिलघोरपावनकरी
प्रत्यक्ष माहेश्वरी ॥
प्रालेयाचल वंशपावनकरी
काशीपुराधीश्वरी ।
भिक्षांदेहि कृपावलम्बनकरी
मातान्नपूर्णेश्वरी ॥

1. O Goddess Annapurna, the bestower of Eternal Bliss and fearlessness, the jewel of beauties, the spouse of Lord Siva, the presiding deity of Kashi (Benares), the purifier of the family, the destroyer of even the worst sins, be Thou pleased to give me alms of Thy mercy.

अन्नपूर्णे सदापूर्णे शंकरप्राणवल्लभे ।
ज्ञानवैराग्य सिध्यर्थं भिक्षां देहि च पार्वति ॥२॥

2. O Devi Annapurna! O Parvati! the ever-full, the beloved of Sankara, bestow on me the alms of knowledge (Gnana) and dispassion (Vairagya).

माता च पार्वतीदेवी पिता देवोमहेश्वरः ।
बान्धवाः शिवभक्ताश्च स्वदेशोभुवनत्रयम् ॥

3. Parvati is the mother, father is the Lord Siva, relatives are the devotees of Siva and the native place is the three worlds.

DEVI STOTRAM

कदंबवनमध्यगां कनकमण्डलोपस्थितां–
षडंबुरुह वासिनीं सतत सिद्ध सौदामिनीम्
विडंबित जपारुचिं विकच चन्द्र चूडामणिं–
त्रिलोचन कुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥१॥

1. I take shelter in Tripurasundari, the consort of the three-eyed One (Lord Siva), the ever perfect Goddess, who dwells in the middle of the Kadamba woods, who is seated on the golden orb and abides in the six lotuses (of the body), whose beauty excels that of the Jaba flower and who is embellished by the crest-jewel of the full moon.

यच्च किंचित् क्वचिद्वस्तु सदसद्वाखिलात्मिके ।
तस्य सर्वस्य या शक्तिः सा त्वं किं स्तूयसे तदा ॥२॥

2. Thou art the Self of everything that exists in this universe, whether real or unreal, and Thou art the Power that sustains them all; how canst thou be eulogised?

महाविद्या महामाया महामेधा महास्मृतिः ।
महामोहा च भवती महादेवी महासुरी ॥३॥

3. Thou art the great knowledge, the great illusive power, the great intellect, the

great memory, the great delusion, the great Goddess and the chief of the celestial Goddesses.

शरणागत दीनार्त परित्राणपरायणे ।
सर्वस्यार्तिहरे देवि नारायणि नमोऽस्तु ते ॥४॥

4. O Narayani! *Devoted to the deliverance of the distressed, the meek and the shelter-seekers!* Oh Devi! *the destroyer of the afflictions of all,* be this bow to Thee.

यादेवी सर्वभूतेषु विष्णुमायेति शब्दिता ।
नमस्तस्मै नमस्तस्मै नमस्तस्मै नमोनमः ॥५॥

5. Prostrations again and again to that Devi who resides in all creatures as Vishnu-Maya.

या देवी सर्वभूतेषु कामरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥६॥

6. Prostrations again and again to that Devi *who dwells in all creatures in the form of* desires.

सर्वमंगल मंगल्ये शिवे सर्वार्थ साधिके ।
शरण्ये त्र्यम्बके गौरि नारायणी नमस्तुते ॥७॥

7. Our prostrations to Thee, Oh Devi, All auspicious One, bestower of success and prosperity on those who take refuge in Thee, possessed of three eyes and of white colour and consort of Lord Narayana.

GANGASHTAKAM

भगवति: तव तीरे नीरमात्राशनोऽहं
विगतविषय तृष्णः कृष्णमाराधयामि ।
सकल कलुष भंगे स्वर्गसोपानसङ्गे-
तरल तरतरङ्गे देवि गंगे प्रसीद ॥

1. O Goddess Bhagirathi ! Destroyer of all sins ! Thou art the ladder for reaching heaven ! Thou art full of the ever-changing waves ! I worship Lord Krishna on your bank; drinking your water alone I am free from the longing for worldly pleasures. May thou be pleased with me and shower Thy blessings on me.

भगवति ! भवलीलामौलिमाले तवाम्भः
कणमणुपरिमाणं प्राणिनो ये स्पृशन्ति ।
अमर नगर नारी चामर ग्राहिणीनां
विगत कलि कलङ्का तङ्कमङ्के लुठन्ति ॥२॥

2. O Goddess Ganges ! Thou decoratest the head of Lord Siva as if it were a beautiful garland. Those people who touch even a drop of thy waters become freed from all sins of Kali and freely play in the Devaloka devoid of all tribulations. They rest in the lap of the celestial goddesses with Chamar in hand.

ब्रह्माण्डं खण्डयन्ती हरशिरसिजटावल्लिमुल्ला सयन्ती ।
स्वर्लोकादापतन्ती कनक गिरि गुहागण्डशैलात्स्खलन्ती ।

क्षोणीपृष्ठे लुठन्ती दुरितचयचमूर्निर्भरं भर्त्सयन्ती–
पयोधिं पूरयन्ती सुरनगरसरित्पावनी नः पुनातु ॥३॥

3. Cutting down the Brahmanda, giving splendour to the matted hair of Lord Siva, falling down from heaven and passing through Sumeru of golden hue, and reaching the earth, thou removest all the multitudes of sins and fill up the ocean with thy waters. May that sacredGanges, the river of Devaloka, protect us and remove our sins.

मज्जन्मातङ्गकुंभच्युतमदमदिरामोदमत्तालि जालम् ।
स्नानैः सिद्धाङ्गनानां कुचयुगविगलत् कुंकुमासङ्गपिङ्गम् ।
सायं प्रातर्मुनीनां कुशकुसुमचयैश्छन्नतीरस्थनीरम् ।
पायान्नो गांगमंभः करिकलभकराक्रान्तरंहस्तरंगम् ॥४॥

4. May that sacred *Ganges* water ever purify us, which is filled with the bees who have drunk deep the sweet smell of Madira falling from the head of the elephants in the act of taking bath ; those waters whose colour have been changed by the contact with the turmeric powder applied on the breasts of Deva ladies and filled with the flowers and Kusa grass after the morning and evening Sandhya prayers of great Munis ; and whose waters come speedily disturbed by the tusks of wild elephants on the way. May the waters of the Ganges protect us from sin !

(The poetic imagination is carried very far in this verse)

आदावादि पितामहस्य नियम व्यापारपात्रे जलं-
पश्चात्पन्नगशायिनो भगवतः पादोदकं पावनम् ।
भूयः शम्भु जटाविभूषणमणि जह्नोमहर्षेरियं-
कन्या कल्मषनाशिनी भगवती भागीरथी दृश्यते ॥५॥

5. The Goddess Bhagirathi! the daughter of Sage Janhu, destroyer of all sins is seen (by pious souls) *on* earth. Her waters were first in the water-pot of Brahma the Creator, then they flowed down to the earth washing the lotus feet of Anantasayi Lord Narayana and which shines as the crowning jewel of Lord Siva's head.

शैलेन्द्रादवतारिणी निज जले मज्जज्जनोत्तारिणी-
पारावारविहारिणी भवभयश्रेणी समुत्सारिणी ।
शेषाहेरनुकारिणी हरशिरोवल्लीदलाकारिणी-
काशीप्रान्त विहारिणी विजयतेगंगा मनोहारिणी ॥६॥

6. The sacred Ganges rises from the holy mountains of the Himalayas. She destroys the sins of those who take bath in her waters. She plays in the great oceans. She is the dispeller of the ignorance of Samsara. She imitates the movement of Sesha-serpent. She decorates the head of Lord Siva. She passes through the sacred Benares. May the Ganga Bhagirathi ever protect us! Victory to Ganges! the joy of the heart.

कुतोवीचिर्वीचिस्तव यदि गतालोचनपथं-
त्वमापीता पीताम्बर पुरनिवासं वितरसि ।

त्वदुत्संगे गंगे ! पतति यदि कायस्तनुभृतां-
तदा मातः ! शातक्रतव पदलाभोऽप्यतिलघुः ॥७॥

7. O Mother Ganges! If a man looks at thy beautiful waves, will he be any more afflicted by the waves of the ocean of Samsara? To those who drink a little of thy water thou bestoweth the status of Vishnu. If a man offers his body at thy lap, to him even the status of Indra becomes too insignificant.

गंगे त्रैलोक्यसारे ! सकल सुरवधू धौतविस्तीर्णतोये-
पूर्णब्रह्म स्वरूपे ! हरिचरणरजोहारिणि स्वर्गमार्गे ।
प्रायश्चित्तं यदि स्यात्तव जलकणिका ब्रह्महत्यादि पापे-
कस्त्वां स्तोतुं समर्थस्त्रिजगदघहरे देवि गंगे प्रसीद ॥८॥

8. O Goddess Mother Ganges! the essence of the three worlds! Thou art pure and sweet smelling by the bathing of the Deva ladies, thou hast an expansive store of water, thou art the Poorna Brahma! You carry the dust of Vishnu's Lotus Feet with your currents. Thou art the path to heaven! By drinking a drop of thy water even the sin of killing a brahmin is removed. Thou art the purifier of the three worlds. O Goddess Ganges! Be merciful to me. Who is able to praise thee?

मातर्जाह्नवि शंभुसंगवलिते मौलौ निधायाञ्जलिम्-
त्वत्तीरे वपुषोऽवसानसमये नारायणांघ्रिद्वयम् ।

सानन्दं स्मरतो भविष्यति मम प्राणप्रयाणोत्सवो-
भूयाद्भक्तिरविच्युता हरिहराऽद्वैतात्मिका शाश्वती ॥९॥

9. O Mother Janhavi! Thou art the ornament of the head of Lord Siva! With folded hands on my head I pray to Thee that I may leave my body at Thy banks meditating on the Lotus Feet of Lord Narayana with a cheerful heart and with equal devotion to Hari, Hara and the Supreme Advaita Tattva. O Mother! Grant me this prayer.

गङ्गाष्टकमिदं पुण्यं यः पठेत्प्रयतो नरः ।
सर्वपापविनिर्मुक्तः विष्णुलोकं स गच्छति ॥१०॥

10. He who studies daily this verse of eight stanzas on the Ganges, endowed with faith, is freed from all sins and reaches the abode of Vishnu.

CHAPTER III

PRAYERS

SHAD PADI STOTRAM

अविनयमपनयविष्णो दमय मनः
शमय विषय मृगतृष्णाम् ।
भूतदयां विस्तारय तारय
संसार सागरतः ॥१॥

1. Oh Vishnu ! Remove the immodesty in me, calm the mind, put an end to the cravings for illusive sense-objects, extend the sympathy for human beings, and save me from the ocean of Samsara.

दिव्यधुनीमकरंदे परिमल
परिभोग सच्चिदानन्दे ।
श्रीपति पदारविन्दे भवभय-
खेदच्छिदे वंदे ॥२॥

2. I bow to the Lotus Feet of Sripati. Thou art the celestial stream flowing with honey of the cluster of flowers and wafting the sweet fragrance of Sat-Chit-Ananda, the destroyer of the agony caused by the fear of birth and death.

सत्यपि भेदापगमे नाथ-
तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरंगः क्वचन
समुद्रो न तारंगः ॥३॥

3. O Lord! Even after the removal of duality, I am Thine only, but Thou art not mine, just as the wave is of the ocean but never the ocean is of the wave.

उद्धृतनग नगभिदनुज दनुजकुलामित्र-
मित्र शशिदृष्टे ।
दृष्टे भवति प्रभवति न भवति
किं भवतिरस्कारः ॥४॥

4. Oh lifter of the mountain! The brother of Indra, the foe of the Asura race and the One having sun and moon as his eyes, is not Samsara overpowered when Thou art directly perceived?

मत्स्यादिभिरवतारैरवतारवताऽवता
सदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भव-
ताप भीतोऽहम् ॥५॥

5. O Supreme Lord! the constant protector of the universe through incarnations of Fish, etc.! I, who am afraid of the agony of birth and death, am fit to be protected by Thee.

दामोदर गुणमन्दिर सुन्दरवदनारविन्द
गोविन्द ।
भव जलधिमथनमन्दर परमं दरम-
पनय त्वं मे ॥६॥

6. Oh Govinda! Damodara, the abode of excellence, with face beautiful like the lotus, who art the mount Mandara in the churning of the ocean of Samsara, pray remove my excessive fear.

नारायण करुणामय शरणं—
करवाणि तावकौ चरणौ ।
इति षट्पदी मदीये
वदन सरोजे सदा वसतु ॥ ८॥

7. Oh Narayana! the compassionate, I take shelter at Thy feet. May this group of six stanzas ever abide in my mouth-lotus.

STOTRA RATNAM

नमो नमो वाङ्मनसाति भूमये
नमो नमो वाङ्मनसैक भूमये ।
नमो नमोऽनन्त महा विभूतये
नमो नमोऽनन्त दयैक सिन्धवे ॥१॥

1. Prostrations again and again unto the Infinite Lord who is beyond the reach of mind and speech, who is to be approached by the medium of mind and speech only; salutations again and again unto Him of great and unlimited powers; salutations unto Him who is the ocean of mercy and grace.

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वच्चरणारविन्दे ।
अकिंचनोऽनन्यगतिः शरण्य
त्वत्पादमूलं शरणं प्रपद्ये ॥२॥

2. O Saviour of the helpless! I am not devoted to righteousness; I have no knowledge of the Self; I have no devotion to Thy lotus feet; I am helpless and without refuge; I take refuge in Thee who alone is my redeemer.

न निन्दितं कर्म तदस्ति लोके
सहस्रशो यन्नमया व्यधायि ।
सोऽहं विपाकावसरे मुकुन्द
क्रन्दामि सम्प्रत्यगतिस्तवाग्रे ॥३॥

3. There are no evil deeds in this world that have not been done by me thousands of times. When the time has come for me to reap the fruits of those actions, I cry before Thee now without any other help.

निमज्जतोऽनन्त भवार्णवान्त-
श्चिराय मे कूलमिवासिलब्धः।
त्वयापि लब्धं भगवन्निदानीं
मनुत्तमं पात्रमिदं दयायाः ॥४॥

4. Constantly tossed about in the ocean of endless Samsara, after a long time, I have got Thee as my shore. You have also now got, O Lord, a suitable vessel (man) on whom you can show your extreme mercy.

अभूतपूर्वं मम भावि किं वा
सर्वं सहे मे सहजं हि दुःखम्।
किन्तु त्वदग्रेशरणागतानां
पराभवो नाथ न तेऽनुरूपः ॥५॥

5. Whatever may be the suffering left in store for me (in future) I am prepared to face them all; but, O Lord, it is not meet that you should discard me who has taken shelter in Thee.

निरासकस्यापि न तावदुत्सहे
महेश हातुं तव पादपंकजम्।
रुषा निरस्तोऽपि शिशुस्तनन्धयो
न जातु मातुश्चरणौ जिहासति ॥६॥

6. Even if you abandon me, O Lord of lords, I am not prepared to leave Thy lotus feet just as the suckling baby does not leave the mother's feet even if it is thrust aside by the mother.

तवामृतस्यन्दिनि पादपङ्कजे
निवेशितात्मा कथमन्यदिच्छति ।
स्थितेऽरविन्दे मकरन्द निर्भरे
मधुव्रतो नेक्षुरसं समीक्षते ॥७॥

7. How could a man think of anything else when he has placed himself at Thy Lotus Feet? The bee never runs after sugarcane juice in the presence of lotuses in abundance.

त्वदङ्घ्रि मुद्दिश्य कदापि केनचित्–
यथा तथा वापि सकृत्कृतोऽञ्जलिः ।
तदैव मुष्णात्यशुभान्यशेषतः
शुभानि पुष्णाति न जातु हीयते ॥८॥

8. Whoever, in whatever condition he may be, but once bows before Thy feet, frees himself from all evils and miseries. He attains prosperity and peace.

भवन्तमेवानु चरन्निरन्तरं
प्रशान्तनिःशेषमनोरथान्तरः ।
कदाहमैकान्तिक नित्यकिंकरः
प्रहर्षयिष्यामि सनाथ जीवितः ॥९॥

9. When shall I rejoice and make my life fruitful by ceaseless obedience unto thee alone, with all my desires and cravings completely at rest? When shall I become your exclusive servant thinking of no other?

अविवेक घनान्धदिङ्मुखे
बहुधा सन्ततं दुःख वर्षिणि।
भगवन्भवदुर्दिने पथः
स्खलितं मामलोकयाच्युत ॥१०॥

10. Most stable Lord! Have an eye of pity on me, who has fallen from the right path and fallen into evil ways, who am blinded by the dark clouds of ignorance and caught up in the heavy rain of miseries.

न मृषा परमार्थमेव मे
शृणुविज्ञापनमेकमग्रतः।
यदि मे न दयिष्यसे ततो
दयनीयस्तव नाथ दुर्लभः ॥११॥

11. This is not untruth; it is absolutely true. Pray listen to my first appeal. If you do not take pity on me, O Lord, you can never find another person fit to be pitied.

मम नाथ यदस्ति योऽस्म्यहं
सकलं तद्धि तवैव माधव।

नियतस्वमिति प्रबुद्धधी
रथवा किंतु समर्पयामि ते ॥१२॥

12. O Lord ! Whatever I possess and whatever I am sure of are all yours alone. O spouse of Lakshmi ! What shall I *offer to* Thee knowing that everything belongs to you alone.

दृष्टिर्न भूतविषया समताभिधाना–
वैषम्यमेव तदिदं विषयीकरोति ।
शान्तिः कुतो मम भवेत्समता न चेत्स्यात्–
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१२॥

12. I have no equal vision over all creatures and this defect makes me always dwell in sense objects. Without equality how can I attain calmness? Therefore, O Lord! Thou art my only refuge.

मैत्री समेषु न च मेऽस्ति कदापि नाथ
दीने तथा न करुणा मुदिता च पुण्ये ।
पापे ह्युपेक्षणवतो मम मुक्त्यं स्यात्–
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१३॥

13. I am not friendly towards my equals, I have no pity for the poor and complacency towards the virtuous. I am not forgiving towards sinners, O Lord! Thou art my only refuge.

नेत्रादिकं मम बहिर्विषयेषु सक्तं–
नान्तर्मुखं भवति तानविहाय तस्य ।
क्वान्तर्मुखत्वमपहाय सुखस्य वार्ता
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१४॥

14. My eyes and other senses are always attached to external objects. They never become inward by forsaking these objects. How can real happiness result without an inner

vision ? Therefore, O Lord ! Thou art my only refuge.

त्यक्तं गृहाद्यपि मया भवतापशान्त्यै-
नासीदिमौ हृतहृदो मम मायया ते ।
सा चाधुना किमु विधास्यति नेति जाने
तस्मात्त्वमेव शरणं मम दीनबन्धो ॥१५॥

15. *To get rid of the miseries of Samsara* I renounced all things like house etc., but due to Thy Maya they are not still erased from my mind. What Thy Maya has in store for me I know not now ; therefore, Thou art alone my refuge, *Oh Deenanatha !*

प्राप्ता धनं गृहकुटुंबगजाश्वदारा राज्यं-
यदैहिकमथेन्द्रपुरश्च नाथ ।
सर्वं विनश्वरमिदं न फलाय कस्मै
तस्मात्त्वमेव शरणं मम दीनबन्धो ॥१६॥

16. Wealth, house, family, wife, horse, elephant, *kingdom* and the Devaloka have all been acquired by me but these are all useless and perishable. Therefore, Thou art my sole refuge, O friend in distress !

प्राणान्निरुध्य विधिना न कृतोऽपि योगो-
योगं विनाऽस्ति मनसः स्थिरता कुतो मे ।
तां वै विना मम न चेतसि शान्तिवार्ता-
तस्मात्त्वमेव शरणं मम दीनबन्धो ॥१७॥

17. The practice of Yoga was not properly done by me through control of breath etc. How can steadiness of mind come without Yoga and how can I have peace without steadiness of the mind? Therefore, O Lord! Thou art my only refuge.

ज्ञानं यथा मम भवेत्कृपया गुरूणां-
सेवां यथा न विधिना करवं हितेषाम् ।
सेवाऽपि माधव तया विदितास्ति चित्ते
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१८॥

18. I have not done service to the preceptors with faith so that knowledge may arise in me by their grace. Service is prescribed for the purity of the mind, therefore, Oh Lord! Thou art my saviour.

तीर्थादि सेवनमहाविधिना हि नाथ
नाकारि येन मनसो मम शोधनं स्यात् ।
शुद्धिं विना न मनसोऽवगमापवर्गौ-
तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥१९॥

19. I did not visit holy places with due faith, Sraddha and the due observances which cause the purification of the mind. Without purity of mind how can there be destruction of rebirths? Therefore, O Lord! Thou art my only saviour.

वेदान्तशीलनमपि प्रमितिं करोति-
ब्रह्मात्मनप्रमितिं माधव संयुतस्य ।

नैवास्ति साधनलवो मयिनाथ तस्याः
तस्मात्वमद्य शरणं मम दीनबन्धो ॥२०॥

20. For him who is endowed with good Sadhana and Vedantic Vichara, the identity of Atman and Brahman is disclosed. I have not done even a little of Sadhana, O Lord! Therefore, Thou art my only refuge.

गोविन्द शंकर हरे गिरिजेशमेश–
शंभो जनार्दन गिरीश मुकुन्द साम्ब ।
नान्या गतिर्मम कथंचन वां विहाय
तस्मात् प्रभो मम गतिः कृपया विधेहि ॥२१॥

21. Govinda, Sankara, Hari, Siva, Janardana, Mukunda—I have *no other refuge* except Thee, therefore take pity on me and lead me *to my goal.*

एतत्स्तवं भगवदाश्रयणाभिधानं–
ये मानवाः प्रतिदिनं प्रणताः पठन्ति ।
ते मानवाः भवरतिं परिभूय शान्तिं–
गच्छन्ति किंच परमात्मनि भक्तियद्धा ॥२२॥

22. Those persons who recite this prayer based on surrender to the Lord with great
fulfil all
Supreme

well as lores may be at the tip of one's tongue and one may compose poems—what good does it accrue to him from these, if his thoughts are not fixed on the Lotus Feet of the Guru ?

विदेशेषु मान्यः स्वदेशेषु धन्यः
सदाचारवृत्तेषु मत्तो न चान्यः ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं–
ततः किं ततः किं ततः किं ततः किम् ॥४॥

4. I am commanding respect in foreign countries and esteem in motherland. Although I have the idea : "I am the only righteous one"—of what use are all these if *my mind* is not concentrated upon the Lotus Feet of the Teacher ?

सभामण्डले भूपभूपालवृन्दैः
सदा सेवितं यस्य पादारविन्दं ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं
ततः किं ततः किं ततः किं ततः किम् ॥५॥

5. What avails if one's feet is being adored by the hosts of emperors amidst the audience, if one's heart is not centred on the Lotus Feet of the Guru ?

यशो मे गतं दिक्षु दानप्रतापात्
जगद्वस्तु सर्वं करे यत्प्रसादात् ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं
ततः किं ततः किं ततः किं ततः किम् ॥६॥

लभेद्वाञ्छितार्थं पदं ब्रह्म संज्ञं-
गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥९॥

9. Any virtuous soul, be he a Yati, a King, a Brahmachari or a householder, who recites this Gurvashtakam, shall attain his desired object—Brahman, in case his mind sticks to the words of the Guru.

अनादिं ह्यपारं महामोह मारं–
शिवं शंकरं शंभुमीशानमीडे ॥३॥

3. I praise Lord Siva, Sankara, Sambhu, who is the mine of joys, who is the ornament that embellishes the great orbit, who is without beginning, who is without limit and who is the destroyer of great Moha (infatuation).

तटाधोनिवासं महाट्टाट्टहासं–
महापापनाशं सदासुप्रकाशम् ।
गिरीशं गणेशं सुरेशं महेशं–
शिवं शंकरं शंभुमीशानमीडे ॥४॥

4. I sing in praise of Lord Siva, Sankara, Sambhu, whose abode is beneath the sky, who is of boistrous laughter and who is the destroyer of great sins, who over shines brightly, who lords over the mountains, Ganas and Suras.

गिरीन्द्रात्मजासंगृहीतार्धदेहं–
गिरौसंस्थितं सर्वदासन्नगेहम् ।
परब्रह्म ब्रह्मादिभिर्वंद्यमानं–
शिवं शंकरं शंभुमीशानमीडे ॥५॥

5. My praise to Love Siva, Sankara, Sambhu, half the body of whom is possessed by the daughter of Gireendra (Lord of mountains), whose dwelling is on the mountain, homeless, who is Supreme Brahman and who is adored by Brahma etc.

कपालं त्रिशूलं कराभ्यां दधानं–
पदाम्भोजनम्राय कामं ददानम् ।
बलीवर्दयानं सुराणां प्रधानं–
शिवं शंकरं शंभुमीशानमीडे ॥६॥

6. I praise Lord Siva, Sankara, Sambhu, the Supreme One who is the bearer of skull and trident in his hands, who is the fulfiller of all desires, to one who bows at His Lotus Feet and who is the enhancer of the oblations of the Devas.

शरच्चन्द्रगात्रं गुणानन्दपात्रं–
त्रिनेत्रं पवित्रं धनेशस्य मित्रम् ।
अपर्णा कलत्रं चरित्रं विचित्रं–
शिवं शंकरं शंभुमीशानमीडे ॥७॥

7. I offer my praise to Lord Siva, the bestower of happiness, the source of bliss, whose body resembles the autumnal moon, who is the abode of excellence and bliss, who is three-eyed, who is holy, who is the friend of Kubera (Lord of wealth), whose wife is Parvati, and whose history is wonderful.

हरं सर्पहारं चिताभूविहारं–
भवं वेदसारं सदा निर्विकारम् ।
श्मशाने वसंतं मनोजं दहन्तं–
शिवं शंकरं शंभुमीशानमीडे ॥८॥

8. I praise Lord Siva, Sankara, Sambhu

Hara (destroyer) who has a garland of serpents, who has his recreation on the funeral ground, who is Bhava (the source of worldly existence), who is the essence of the Vedas, who is ever formless, who dwells in the burial ground and who is the destroyer of the God of love.

स्तवं यः प्रभाते नरः शूलपाणेः –
पठेत् सर्वदा भर्गभावानुरक्तः ।
स पुत्रं धनं धान्यमित्रं कलत्रं-
विचित्रं समासाद्य मोक्षं प्रयाति ॥९॥

9. He attains liberation having come in possession of son, wealth, grain, friend and wife, who, being devoted to the contemplation of Bharga (Siva), repeats always in the morning this praise of Sulapani (one who has trident in his hands——Lord Siva).

SIVA MANASA POOJA

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्याम्बरं-
नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।
जाती चम्पक विल्वपत्ररचितं पुष्पं च धूपं तथा
दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥१॥

1. O Lord! Thou ocean of mercy, O Pasupati! do accept these offerings conceived in my mind, *viz.*, a Simhasana adored with precious rubies, a pleasant cool bath, a splendid garment adorned with various gems, sandal paste scented with musk, a garland made up of Jasamine, Champaka flowers and Bilwa leaves, incense and light.

सौवर्णे नवरत्नखण्डरचिते पात्रे घृतं पायसं-
भक्ष्यं पञ्चविधं पयोदधियुतं रम्भाफलं पानकम् ।
शाकानामयुतं जलं रुचिकरं कर्पूरखण्डोज्ज्वलं
तांबूलं मनसा मया विरचितं भक्त्या प्रभो स्वीकुरु ॥२॥

2. O Lord! Kindly accept ghee, Payas (sweet milk and rice), the five-fold food, plantain mixed with milk and curd, Sherbat, various kinds of vegetables, palatable water, a brilliant piece of camphor and betel—all these food offerings placed in a golden vessel which is bedecked with nine kinds of precious jewels, which are conceived in my mind out of devotion for Thee.

विहितमविहितं वा सर्वमेतत्क्षमस्व-
जय जय करुणाब्धे श्री महादेव शम्भो ॥५॥

5. O Lord! Forgive all the sins that are committed by the hands and feet or the tongue (speech) and the body, or the ears and eyes, or the mind whether Vihita (lawful) or Avihita (forbidden). Glory be unto Thee, Thou ocean of mercy! Glory be unto Thee, O Mahadeva (God of gods)! O Sambho (bestower of happiness)!

SIVA THANDAVA STOTRAM

जटाकटाहसंभ्रमभ्रमन्निलिम्पनिर्झरी
विलोल वीचिवल्लरी विराजमानमूर्धनि ।
धगद्धगद्धगज्ज्वलल्ललाटपट्टपावके
किशोर चन्द्र शेखरे रति प्रतिक्षणं मम ॥१॥

1. O may'st Thou be our constant joy,
Who dost the young moon on thy crest employ;
Upon whose brow the triple fire,
Blazes *Dhaga, Dhaga, Dhaga,*
The river of the shining ones,
Revolving in Thy mound of hair,
Like wind-tossed creepers, waves, upthrows
And glory on Thy head bestows.

धरा धरेन्द्र नन्दिनी विलास बन्धु बन्धुर-
स्फुरद्दिगन्तसन्तति प्रमोद मान मानसे ।
कृपाकटाक्ष धोरणी निरुद्ध दुर्धरापदि
क्वचिद्दिगम्बरे मनोविनोदमेतु वस्तुनि ॥२॥

2. May we find bliss within Thy Being,
O Thou, enrobed in space alone;
Whose *mind is gladdened by the glance,*
Side-long and constant, love-entranced,
O Parvati, *sweet daughter of*
The Lord of Mountains, Himavat;
Whose *eyes compassionful, dispel,*
Our miseries insufferable.

जटाटवीगलज्जल प्रवाह पावितस्थले
    गलेऽवलम्ब्यलम्बितां भुजङ्ग तुङ्ग मालिकाम् ।
डमड्डमड्डमड्डमन्निनादवड्डमर्वयं
    चकार चण्डताण्डवं तनोतु नः शिवः शिवम् ॥३॥

3. O prosperous, auspicious Lord,
    Performer of the frantic dance;
  O bearer of the little drum,
    Sounding Damad, Damad, Damad;
  As through the forest of Thy hair
    Descends the purifying stream,
  About Thy neck, from which descends
    Thy garland made of Serpent-kings.

स्फुरन्मौलि कल्लोलिनी चारु गंगा
लसद्भालबालेन्दु कण्ठे भुजङ्गा ॥३॥

3. O spotless and pure (white) like the snow on the mountain and unfathomable! Thy beauty and glory is far more attractive than that of Cupid, the God of Love; the sparkling sacred water of the Ganges is sprouting from the hair of Thy head; the crescent moon is shining on Thy forehead and snakes are hanging down Thy neck.

चलत्कुण्डलं शुभ्रनेत्रं विशालं
प्रसन्नाननं नीलकण्ठं दयालुम् ।
मृगाधीश चर्माम्बरं मुण्डमालं
प्रियं शंकरं सर्वनाथं भजेऽहम् ॥४॥

4. Thy ear-rings are bright. Thy eyes are pure and vast; Thy face is embodiment of Joy and Peace; the blue throat signifies Thy merciful nature; the lion's skin is Thy clothing; the skulls are Thy necklace. I worship Thee, O Sankara, my love, the Lord of lords.

प्रचण्डं प्रकृष्टं प्रगल्भं परेशं
अखण्डं अजं भानुकोटिप्रकाशम् ।
त्रयः शूलनिर्मूलनं शूलपाणिं
भजेऽहं भवानीपतिं भावगम्यम् ॥५॥

5. I worship Thee, O embodiment of brilliance, the exalted All-wisdom, the Supreme Lord, Indivisible, the Unborn (beginningless)

more effulgent than crores of Suns collected together; the trident in Thy hand signifies the power to dispel the three kinds of Tapa; the Lord of Parvati, Thou art obtainable by Sivoham Bhavana (meditation).

कलातीतकल्याण कल्पान्तकारी
सदा सज्जनानन्द दाता पुरारी ।
चिदानन्द संदोह मोहापहारी
प्रसीद प्रसीद प्रभो मन्मथारी ॥६॥

6. Unchangeable and ever-blessed Purari, the consummator of world's cycle, constant giver of peace on the pious, all joy and wisdom, the dispeller of delusion, conqueror of love, have mercy, O my Lord! have mercy.

न यावदुमानाथ पादारविन्दं
भजन्तीह लोके परे वा नराणाम् ।
न तावत्सुखं शान्ति सन्ताप नाशं–
प्रसीद प्रभो सर्व भूताधिवासम् ॥७॥

7. So long as one does not worship the Lotus Feet of Uma's Lord, neither in this world nor in the next, is there any happiness for men, nor peace, nor cessation of sorrow, O My Lord! the basis of all the elements, have mercy on me.

न जानामि योगं जपं नैव पूजां
नतोऽहं सदा सर्वदा शम्भुतुभ्यम् ।

जराजन्म दुःखौघ तातप्यमानं-
प्रभो पाहिआपन्नमामीश शंभो ॥८॥

8. I know nothing of meditation, or prayer, or ritual, but at all times, and in all places, I bow before Thee, O Sambho! Have mercy, O my Lord, on a wretch so severely troubled by old age and life's host of troubles; for Thee only I worship, O my Lord Sambho !!

CHAPTER V

SRI RAMA STOTRAM

SRI RAMA STOTRAM

आपदामपहर्तारं दातारं सर्व संपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥१॥

1. I prostrate again and again to Lord Sri Rama, the dispeller of all shackles of miseries, the bestower of all riches and in whom the whole world rejoices.

आर्तानामार्तिहंतारं भीतानां भीति नाशनम् ।
द्विषतां कालदंडं तं श्रीराम चन्द्रं नमाम्यहम् ॥२॥

2. I prostrate to Sri Ramachandra, who removes the miseries of the distressed, the fears of those who are afraid and who is the noose of death to those who oppose him (his enemies).

नमः कोदंडहस्ताय संधीकृतशराय च ।
खंडिताखिल दैत्याय रामायापन्निवारिणे ॥३॥

3. Prostrations to Lord Rama, with bow in his hand and with drawn-up arrows, the destroyer of all Rakshasas, the dispeller of all calamities.

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥४॥

4. I prostrate to Rama, the Lord of Sita,

the chief of the Raghu kings, an incarnation of Vishnu, who is known both as Ramabhadra and also Ramachandra.

जयतु जयतु मन्त्रं जन्मसाफल्यमन्त्रम् ।
जनन मरण भेद क्लेश विच्छेद मन्त्रम् ।
सकल निगम मन्त्रं सर्वशास्त्रैक मन्त्रम् ।
रघुपति निजमंत्रं रामरामेति मन्त्रम् ॥५॥

5. Victory, victory to Sree Rama Mantra, which confers the goal of life, the Mantra that destroys afflictions of birth and death, the Mantra derived out of all the Vedas and Shastras, the real Mantra of Raghupathi.

श्रीराम राम रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं राम नाम वरानने ॥६॥

6. O Devi, the one who has a beautiful face, the one who plays in Rama, who gives delight to the mind, this Rama Rama Mantra is equal to the thousand names of the Lord.

सकल भुवनरत्नं सर्वशास्त्रार्थ रत्नम् ।
समर विजय रत्नं सच्चिदानन्द रत्नम् ॥
दशमुखहर रत्नं दानवाराति रत्नम् ।
रघुकुल नृपरत्नं पातुमां श्रीरामरत्नम् ॥७॥

7. May the Jewel-Rama protect me always, the jewel of all the worlds, the jewel of all the Shastras, the jewel that gives success in battles, the jewel of Sat-Chit-Ananda, the jewel that

श्रीराम राम रघुनन्दन राम राम
श्रीराम राम भरताग्रज राम राम ।
श्रीराम राम रणकर्कश राम राम
श्रीराम राम शरणं भव राम राम ॥१०॥

10. O Sri Rama, be Thou my refuge who art born of the Raghu's family, the elder brother of Bharata and brave in the battlefield.

श्रीरामचन्द्र चरणौ मनसा स्मरामि ।
श्रीरामचन्द्र चरणौ वचसा गृणामि ॥
श्रीरामचन्द्र चरणौ शिरसा नमामि ।
श्रीरामचन्द्र चरणौ शरणं प्रपद्ये ॥११॥

11. I meditate on the Lotus Feet of Rama, I speak of the Lotus Feet of Rama, I prostrate with my head at the Lotus Feet of Rama, I take shelter in the Lotus Feet of Rama.

दक्षिणे लक्ष्मणो यस्य वामे च जनकात्मजा ।
पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥१२॥

12. I salute Raghunandana, whose right side is adorned by Lakshmana, left by Sita and with Hanuman in His front.

भर्जनं भवबीजानां
अर्जनं सुखसंपदाम् ।
तर्जनं यमदूतानां–
राम रामेति गर्जनम् ॥१३॥

13. The roaring of "Rama Rama" is the

frying of the seeds of Samsara, getting wealth and happiness, and the terrifying of the messengers of Death.

रामो राजमणिः सदाविजयते–
रामं रमेशं भजे।
रामेणाभिहता निशाचर चमू
रामायतस्मै नमः ॥
रामान्नास्ति परायणं परतरं
रामस्य दासोस्म्यहम्।
रामे चित्तलयः सदाभवतुमे–
भो राम मामुद्धर ॥१४॥

14. Prostrations be to Lord Rama, the Jewel of Kings, who triumphs always, who is the Lord of Lakshmi. There is nothing greater than Rama. I am the servant of Rama. May my mind (Chitta) be always merged in Rama. O Rama! pray lift me up, (from this quagmire of Samsara).

with lotus-like eyes, the Lord of infinite forms, who is full of Sat and Chit, who gazing at the mother's (Yasoda) face with grace sucks her milk.

> इन्दीवरश्यामल कोमलांगं–
> इन्द्रादि देवार्चित पादपद्मम् ।
> सन्तानकल्पद्रुममाश्रितानां–
> बालं मुकुन्दं मनसास्मरामि ॥४॥

4. I visualise mentally the Child Mukunda, with beautiful limbs, with colour as bright as the Indraneela gem, whose lotus feet are worshipped by Gods like Indra and others, who is the wish-yielding tree to those who take refuge in Him.

> शिक्येनिधायाज्य पयोदधीनि–
> कार्याहृतायां व्रजनायिकायाम् ।
> भुक्त्वा यथेष्टं कपटे न सुप्तं–
> बालं मुकुन्दं मनसा स्मरामि ॥५॥

5. I salute the Child Mukunda, who ate away all the curd and milk and pretended to sleep when the women of Braja (Gopis) were away from the house to look after their household duties.

> कलिन्द जान्तस्थित कालियस्य–
> फणाग्ररंगे नट न प्रियंतम् ।
> तत्पुच्छहस्तं शरदिन्दु वक्त्रं–
> बालं मुकुंदं मनसा स्मरामि ॥६॥

पापक्षयं पुण्यकरं पवित्रं-
श्रियश्च विद्यां च यशश्च मुक्तिम् ॥९॥

9. He who thus often reads with Sraddha and love the above eight verses on Mukunda, destructive of sins and creative of purity and virtues attains wealth, fame, knowledge and final liberation.

3. How sweet His Venu (flute), how sweet the dust of His feet, how sweet His speech and how sweet His feet; how sweet His dance, how sweet His friendship and how sweet is everything of the Sweetest of the Sweet!

गीतं मधुरं पीतं मधुरं
भुक्तं मधुरं सुप्तं मधुरम् ।
रूपं मधुरं तिलकं मधुरं
मधुराधिपतेरखिलं मधुरम् ॥४॥

4. How sweet His singing, how sweet His drinking, how sweet His act of freedom and how sweet His act of sleeping; how sweet His appearance, how sweet the sacred marks (Tilak) on His forehead and how sweet is everything of the Sweetest of the Sweet!

करणं मधुरं तरणं मधुरं
हरणं मधुरं रमणं मधुरम् ।
वमितं मधुरं शमितं मधुरं
मधुराधिपतेरखिलं मधुरम् ॥५॥

5. How sweet His acting, how sweet His swimming, how sweet His act of stealing and how sweet His act of playing, how sweet His act of crying aloud, how sweet His silence and how sweet is everything of the Sweetest of the Sweet!

गुञ्जा मधुरा माला मधुरा
यमुना मधुरा वीची मधुरा ।

KAIVALYA-ASHTAKAM

मधुरं मधुरेभ्योऽपि मंगलेभ्योपि मंगलम् ।
पावनं पावनेभ्योऽपि हरेर्नामैव केवलम् ॥१॥

1. Sweeter than all sweet things, auspicious of all auspicious things, purer than all pure things is the Name of Hari only.

आब्रह्मस्तम्बपर्यन्तं सर्वं मायामयं जगत् ।
सत्यं सत्यं पुनः सत्यं हरेर्नामैव केवलम् ॥२॥

2. From Brahma down to the pillar all are creations of Maya only. The blessed Name of Hari alone is the Reality. This is true. Again this is the only Truth.

स गुरुः स पिता सा माता बान्धवोऽपि सः ।
शिक्षयेच्चेत्सदा स्मर्तुं हरेर्नामैव केवलम् ॥३॥

3. He alone is teacher, he alone is father, mother and relative who teaches one to remember Hari's Name only.

निःश्वासे नहि विश्वासः कदा रुद्धो भविष्यति ।
कीर्तनीयमतो बाल्याद्धरेर्नामैव केवलम् ॥४॥

4. There is no certainty (as to) how long the breath will flow. It may stop at any time Therefore, one should sing the glory of Hari

from boyhood and repeat His names at all times.

हरिः सदा वसेत्तत्र यत्र भागवता जनाः ।
गायन्ति भक्ति भावेन हरेर्नामैव केवलम् ॥५॥

5. Hari resides there at all times, where His devotees sing His names with great devotion.

अहो दुःखं महादुःखं दुःखाद्दुःखतरं यतः ।
काचार्थं विस्मृतंरत्नं हरेर्नामैव केवलम् ॥६॥

6. It is a matter of great pain and grief that for the sake of the shell (of worldly pleasures) the precious jewel of Hari's name is forgotten. This is the greatest of all sorrows.

दीयतां दीयतां कर्णो नीयतां नीयतां वचः ।
गीयतां गीयतां नित्यं हरेर्नामैव केवलम् ॥७॥

7. Again and again hear with thy ears (Hari's name), speak again and again with thy tongue (His name), sing again and again the names of Hari alone.

तृणीकृत्य जगत्सर्वं राजते सकलोपरि ।
चिदानन्दमयं शुद्धं हरेर्नामैव केवलम् ॥८॥

8. That which shines above all reducing the whole world to a blade of grass, which is full of bliss and light and which is ever pure, is the name of Hari only.

ACHYUTASHTAKAM

अच्युतं केशवं राम नारायणं–
कृष्ण दामोदरं वासुदेवं हरिम् ।
श्रीधरं माधवं गोपिका वल्लभं–
जानकी नायकं रामचन्द्रं भजे ॥१॥

1. I worship the Lord of Janaki, Sri Ramchandra, (who is known by various names), Achyuta, Kesava, Narayana, Krishna, Damodara, Vasudeva, Hari, Sreedhara, Madhava and the Lord of Gopikas.

अच्युतं केशवं सत्यभामाधवं–
माधवं श्रीधरं राधिकाराधितम् ।
इन्दिरा मन्दिरं चेतसा सुन्दरं–
देवकी नन्दनं नन्दजं संदधे ॥२॥

2. I meditate in my mind on Achyuta, Kesava, the Lord of Satyabhama, Madhava, Sreedhara and the deity worshipped by Sri Radhika, the son of Nanda, the very beautiful form of the Lord of Lakshmi.

विष्णवे जिष्णवे शङ्खिने चक्रिणे–
रुक्मिणी रागिणे जानकी जानये ।
वल्लवी वल्लभायार्चितायात्मने–
कंस विध्वंसिने वंशिने ते नमः ॥३॥

3. I prostrate to Thee, O destroyer of Kamsa, the object of worship for the Gopis, the beloved of Rukmini, the life of Janaki, who art Vishnu, all-pervading, the bearer of conch and Sudarshana Chakra.

कृष्ण गोविन्द हे राम नारायण-
श्रीपते वासुदेवाजित श्रीनिधे ।
अच्युतानन्द हे माधवाधोक्षज-
द्वारका नायका द्रौपदी रक्षक ॥४॥

4. Pity me, Hey Krishna! Govinda, Rama, Narayana, the Lord of Sri Lakshmi, Vasudeva, the Invincible, the seat of Lakshmi, Achyuta, Ananda, Madhava, Adhokshaja (the Lord of the senses), the Lord of Dwaraka, the protector of Draupadi.

राक्षसक्षोभितः सीतया शोभितो-
दण्डकारण्य भू पुण्य ता कारणं ।
लक्ष्मणे नान्वितो वानरैः सेवितोऽ
गस्त्य संपूजितो राघवः पातुमाम् ॥५॥

5. May Raghava protect me who shines with Sita, who is enraged by the Rakshasas, who is followed by Lakshmana and served by the monkeys, worshipped by Agastya and by whose grace Dandakaranya derived its sanctity.

पूतना कोपकः सूरजा खेलनो-
बालगोपालकः पातु मां सर्वदा ॥६॥

6. He who destroyed Dhenuka, Aristaka and others, the destroyer of Kesi and Kamsa, who plays on the flute, who enraged Putana, who played with the Gopalas at the Jamuna bank, may that Gopala-child protect me for-ever.

विद्युदुद्योतवत्प्रस्फुरद्वाससं-
प्रावृडम्भोदवत्प्रोल्लसद्विग्रहम् ।
वन्यया मालया शोभितोरस्स्थलं-
लोहिताङ्घ्रिद्वयं वारिजाक्षं भजे ॥७॥

7. I *worship the two lotus feet of the* Lord Vishnu with lotus-like eyes, shining with Pitambar, like the glow of lightning, with body like the clouds of the rainy season and *with Vanamala adorning His chest.*

कुञ्चितैः कुन्तलैः भ्राजमानानन
रत्नमौलिं लसत्कुण्डलं गण्डयोः ।
हारकेयूरकं कङ्कण प्रोज्ज्वलं-
किंकिणी मञ्जुलं श्यामलं तं भजे ॥८॥

8. I worship the beautiful form of the Lord with long curly hairs, bedecked with pearls in the crown, with ear rings, with good green and red jewelled bangles and Kinkini (small bells) in the legs.

अच्युतस्याष्टकं यः पठेदिष्टदं–
प्रेमतः प्रत्यहं पूरुषः सस्पृहम् ।
वृत्ततः सुन्दरं कर्तृविश्वंभरः –
तस्य वश्यो हरिर्जायते सत्वरम् ॥९॥

9. He who repeats these eight verses on Achyuta with love and devotion everyday, to him the All-pervading Hari, the protector of the universe is attracted. (Literally, he makes the Lord his own. He draws the Lord to his side).

NARAYANASHTAKAM

वात्सल्यादभयप्रदानसमयादार्तार्तिनिर्वापणा-
दौदार्यादघशोषणादगणितश्रेयः पदप्रापणात् ।
सेव्यः श्रीपतिरेक एव सततमेतेऽभवन्साक्षिणः
प्रह्लादश्च विभीषणश्च करिराट् पाञ्चाल्यहल्या ध्रुवः ॥१॥

1. Lord Narayana, the spouse of Sri Lakshmi is alone to be worshipped because of His loving nature. He bestows fearlessness and protection upon His refugees. He frees them from all cravings. He is very merciful. He destroys all sins and bestows all wealth and the Highest state—for this Prahlada, Vibhisana, the elephant-king, Panchali (Draupadi), Ahalya and Dhruva bear testimony. He is the Lord of this Universe. Therefore he should be adored at all times.

प्रह्लादास्ति यदीश्वरो वद हरिः सर्वत्र मे दर्शय-
स्तम्भे चैवमिति ब्रुवन्तमसुरं तत्राविरासीद्धरिः ।
वक्षस्तस्य विदारयन्निजनखैर्वात्सल्य मापादय-
न्नार्तत्राणपरायणस्स भगवान्नारायणो मे गतिः ॥२॥

2. "O Prahlada! if your Lord Hari is everywhere, is He in this pillar? If so show him to me". As soon as Hiranya, the demon king uttered these words, there appeared Hari and He with His own hands (nails) tore the heart of the wicked Rakshasa and showed mercy upon

भो कृष्णाच्युत ! भो कृपालय ! हरे भो पाण्डवानां सखे–
क्वासि क्वासि ! सुयोधनादपहृतां भोः रक्ष मामातुराम् ।
इत्युक्तोऽक्षयवस्त्र संभृततनुं योऽपालयद्द्रौपदी–
मार्तानां परायणः स भगवान्नारायणो मे गतिः ॥५॥

5. " O Krishna ! O Achyuta ! O abode of mercy ! O Hari ! the friend of Pandavas ! Where art Thou ? where art Thou ? protect me (Draupadi) who am dishonoured by Duryodhana." He who gave to Draupadi the inexhaustible supply of cloth and thus protected her, may that Lord Narayana, the protector of the weak be my refuge and guide.

यत्पादाब्जनखोदकं त्रिजगतां पापौघ विध्वंसनं–
यन्नामामृत पूरकं च पिबतां संसार सन्तारकम् ।
पाषाणोऽपि यदंघ्रिपद्मरजसा शापान्मुनेर्मोचितः
आर्तानां परायणस्स भगवान्नारायणो मे गतिः ॥६॥

6. May Lord Narayana who is the protector of the helpless be my refuge, the water falling from whose lotus feet (sacred Ganges) purifies the three worlds, whose name filled with nectar removes the fear of rebirth ; whose grace (of His Lotus feet's dust) saved Ahalya from the great curse of the Sage. May He protect me.

पित्रा भ्रातरमुत्तमासनगतं औत्तान पादि र्ध्रुवो–
दृष्ट्वा तत्सममारुरुक्षुरधृतो मात्रावमानं गतः ।
यं गत्वा शरणं यदाप तपसा हेमाद्रिसिंहासन–
मार्तानां परायणः स भगवान्नारायणो मे गतिः ॥७॥

VISHNU STUTI

यं शैवा समुपासते शिव इति ब्रह्मेति वेदान्तिनः –
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
अर्हन्नित्यथ जैन शासनरताः कर्मेति मीमांसकाः –
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्य नाथो हरिः ॥१॥

1. He whom the Saivas *worship as Siva*; the Vedantins as the Absolute Brahman; the Buddhists as Lord Buddha; the logicians, the great demonstrators, as the Creator; those *following the teachings of Jaina as the Arhat* and the ritualists as Sacrifice, may that Hari, the Lord of the three worlds, give you the desired fruit.

यं ब्रह्मा वरुणेन्द्ररुद्र मरुतः स्तुन्वन्ति दिव्यैस्तवैः –
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनो–
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥२॥

2. Whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine songs; *whom Sama-chanters sing with the Vedas* and with Angas, in Pada and Krama with the Upanishads; whose glimpse or vision the Yogis get with their minds absorbed in meditation; whose end the Gods and demons are ignorant of; to that God all hail!

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगन सदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥३॥

3. I bow to that Lord Vishnu whose form is Peace, who is sleeping on the bed of snake, who has lotus in the navel, who is God of Suras, who is the support for this world, who is like ether, whose colour is like cloud, whose limbs are beautiful, who is the husband of the Goddess Lakshmi, whose eyes are like lotus, who is obtained by Yogins in meditation, who destroys the fear of Samsara and who is the one Lord of all the worlds.

मेघश्यामं पीतकौशेयवासं-
श्रीवत्सांगं कौस्तुभोद्भासितांगम् ।
पुण्योपेतं पुण्डरी कायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥४॥

4. I meditate on Vishnu, the Lord of the three worlds, who is of the colour of fresh cloud, adorned with yellow robes and Sreevatsa jewel, who has lotus-like eyes and who is the storehouse of virtues.

सशंखचक्रं सकिरीटकुण्डलं
सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षस्थलशोभि कौस्तुभं
नमामि विष्णुं शिरसा चतुर्भुजम् ॥

5. I prostrate before Lord Vishnu, who is adorned with conch, disc, crown, ear-rings, yellow robes, with garland and Kaustubha jewel.

मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
यत्कृपातमहं वन्दे परमानन्द माधवम् ॥६॥

6. I salute the Lord Madhava, who is o the form of Supreme bliss, whose grace mak the dumb man speak fluently and makes tl cripple cross mountains.

त्वमेव माता चपिता त्वमेव-
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव-
त्वमेव सर्वं मम देवदेव ॥७॥

7. Thou art my mother, Thou art my fathe. Thou art my relative, Thou art my frien Thou art my knowledge, Thou art my wealth Thou art my everything, Oh! My God of Go

असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्माऽमृतं गमय ॥८॥

8. From the unreal lead me to the R from darkness to Light, and from death Immortality.

GOVINDA DAMODARA STOTRAM

(Selections)

अग्रे कुरूणामथ पाण्डवानां–
दुःश्शासनेनाहृतवस्त्रकेशा ।
कृष्णा ! तदाक्रोशदनन्य नाथा–
गोविन्द दामोदर माधवेति ॥१॥

1. In olden days, when Draupadi was dragged by the wicked Dussasana in a public assembly of Kauravas and Pandavas the former cried aloud to Krishna for help in the following manner, "Hey Govinda, Damodara, Madhava."

श्रीकृष्ण विष्णो मधुकैटभारे
भक्तानुकंपिन् भगवन्मुरारे ।
त्रायस्व मां केशव लोकनाथ–
गोविन्द दामोदर माधवेति ॥२॥

2. "O Sri Krishna! Hey Vishno! O destroyer of Madhu and Kaitabha! O Thou who art merciful to thy devotees! O Bhagavan! the enemy of Mura, the Rakshasa, protector of the three worlds! save me, O Govinda, Damodara, Madhava."

विक्रेतुकामा किल गोपकन्या–
मुरारि पादार्पित चित्तवृत्तिः ।

दध्यादिकं मोहवशादवोच–
गोविन्द दामोदर माधवेति ॥३॥

3. Certain Gopis desirous of selling curd, milk, butter etc., were passing through the streets. Since their whole mind was absorbed in Lord Krishna, instead of shouting 'Curd, Butter, milk" they were calling aloud, "Govinda, Damodara, Madhava."

उलूखले संभृत तण्डुलांश्च–
संघट्टयन्त्यो मुसलैश्च मुग्धाः ।
गायन्ति गोप्यो जनि तानुरागा
गोविन्द दामोदर माधवेति ॥४॥

4. The Gopis while they were pounding grains in the grinding stone (mortar), overcome by the Love for Krishna, began singing, "Govinda, Damodara, Madhava."

काचित्कराम्भोजपुटे निषण्णं–
क्रीडाशुकं किंशुक रक्ततुण्डम् ।
अध्यापयामास सरोरुहाक्षी–
गोविन्द दामोदर माधवेति ॥५॥

5. Once a Gopi, with eyes like the lotus flower, while at play caught a beautiful parrot with red bills, in her hand and taught the parrot to utter, "Govinda, Damodara, Madhava."

पर्य्यङ्किका भाजमलं कुमारं
प्रस्वापयन्त्योऽखिल गोपकन्याः ।
जगुः प्रबन्धं स्वर ताल बन्धं
गोविन्द दामोदर माधवेति ॥६॥

6. The Gopis, while lulling their babies to leep in the swinging cradle sang, "Govinda,)amodara, Madhava" in chorus to the accom-)animent of musical harmony.

क्रीडन्तमन्तर्व्रजमात्मजं स्वं
समं वयस्यैः पशुपाल बालैः ।
प्रेम्णा यशोदा समुदा जुहाव–
गोविन्द दामोदर माधवेति ॥७॥

7. With deep affection Yasoda called Krishna who was playing with boys of his age, "Hey Govinda, Damodara, Madhava."

गृहे गृहे गोपवधू कदम्बाः
सर्वे मिलित्वा समवाप्ययोगम् ।
पुण्यानि नामानि पठन्ति नित्यं–
गोविन्द दामोदर माधवेति ॥८॥

8. In every house the Gopikas whenever they got time assembled together and repeated the names of the Lord, "Govinda, Damodara, Madhava."

उत्थाय गोप्योऽपररात्र भागे–
स्मृत्वा यशोदासुतबालकेलिम् ।
गायन्ति काले दधिमन्थयन्त्यो–
गोविन्द दामोदर माधवेति ॥९॥

9. Getting up early in the morning the Gopis churn their curd. At that time they remember the deeds of the son of Yasoda and sing, "Govinda, Damodara, Madhava."

दध्यादिकं मोहवशादवोच-
गोविन्द दामोदर माधवेति ॥३॥

3. Certain Gopis desirous of selling curd, milk, butter etc., were passing through the streets. Since their whole mind was absorbed in Lord Krishna, instead of shouting 'Curd, Butter, milk" they were calling aloud, "Govinda, Damodara, Madhava."

उलूखले मंभृत तण्डुलांश्च-
मंघट्टयन्त्यो मुसलैश्च मुग्धाः।
गायन्ति गोप्यो जनि तानुरागा
गोविन्द दामोदर माधवेति ॥४॥

4. The Gopis while they were pounding grains in the grinding stone (mortar), overcome by the Love for Krishna, began singing, "Govinda, Damodara, Madhava."

काचित्कराम्भोजपुटे निपण्णं-
क्रीडाशुकं किंशुक रक्ततुण्डम्।
अभ्यापयामास सरोरुहाक्षी-
गोविन्द दामोदर माधवेति ॥५॥

5. Once a Gopi, with eyes like the lotus flower, while at play caught a beautiful parrot with red bills, in her hand and taught the parrot to utter, "Govinda, Damodara, Madhava."

पर्यङ्किका भाजमलं कुमारं
प्रस्वापयन्त्योऽखिल गोपकन्याः।
जगुः प्रबन्धं स्वर ताल बन्धं
गोविन्द दामोदर माधवेति ॥६॥

6. The Gopis, while lulling their babies to sleep in the swinging cradle sang, "Govinda, Damodara, Madhava" in chorus to the accompaniment of musical harmony.

क्रीडन्तमन्तर्व्रजमात्मजं स्वं
समं वयस्यैः पशुपाल बालैः ।
प्रेम्णा यशोदा प्रजुहाव कृष्णं
गोविन्द दामोदर माधवेति ॥७॥

7. With deep affection Yasoda called Krishna who was playing with boys of his age. "Hey Govinda, Damodara, Madhava."

गृहे गृहे गोपवधू कदम्बाः
सर्वे मिलित्वा समवाप्ययोगम् ।
पुण्यानि नामानि पठन्ति नित्यं
गोविन्द दामोदर माधवेति ॥८॥

8. In every house the Gopikas whenever they got time assembled together and repeated the names of the Lord, "Govinda, Damodara, Madhava."

उत्थाय गोप्योऽपररात्र भागे
स्मृत्वा यशोदासुतबालकेलिम् ।
गायन्ति काले दधिमन्थयन्त्यो
गोविन्द दामोदर माधवेति ॥९॥

9. Getting up early in the morning the Gopis churn their curd. At that time they remember the deeds of the son of Yasoda and sing, "Govinda, Damodara, Madhava."

सुखं शयानं निलये च विष्णुं–
देवर्षि मुख्याः मुनयः प्रपन्नाः ।
प्राप्याच्युतं तन्मयतां व्रजन्ति–
गोविन्द दामोदर माधवेति ॥१०॥

10. Rishis like Narada and others approach the abode of Vishnu in Gokul and taking refuge in Him, pray to Him and attain the ever blissful state by repeating, "Govinda, Damodara, Madhava."

विहाय निद्रां अरुणोदये च–
विहाय कृत्यानि च विप्रमुख्याः ।
वेदावसाने प्रपठन्ति नित्यं–
गोविन्द दामोदर माधवेति ॥११॥

11. Getting up from bed early morning, doing Sandhya and other rites at the end of the study of Vedas, the Brahmins repeat daily the names of the Lord, "Govinda, Damodara, Madhava."

प्रवाल शोभा इव दीर्घकेशा–
वाताम्बुपर्णाशन पूतदेहाः ।
मूले तरूणां मुनयो वसन्ति–
गोविन्द दामोदर माधवेति ॥१२॥

12. Munis and sages who live on leaves, water and air, who have purified their bodies by severe Tapas, who have matted hairs, shining as the fresh sprout of a tree, sit under the shades of forest trees and repeat, "Govinda, Damodara, Madhava."

SRI KRISHNA KARNAMRITAM

(Selections)

मयि प्रसादं मधुरैः कटाक्षैः —
वंशीनिनादानुचरैर्विधेहि ।
त्वयि प्रसन्ने किमिहापरैर्न-
स्त्वय्यप्रसन्ने किमिहापरैर्नः ॥१॥

1. O Lord! cast thy merciful glance on me with thy cheerful face adorned with the playing of the flute. If you are pleased with me, I crave for nothing else. If you are not pleased with me, nothing else gives me joy. (Worldly pleasures serve no purpose without thy grace.)

हे देव ! हे दयित ! हे जगदेकबन्धो–
हे कृष्ण ! हे चपल ! हे करुणैकसिन्धो ।
हे नाथ ! हे रमण ! हे नयनाभिराम !
हा हा कदा नु भवितासि पदं दृशोर्मे ॥२॥

2. O All-pervading Lord! Thou art the only hope of this world. O Krishna, O ocean of mercy, Hey Natha! He Ramana! Thy form captivates me. When shall I be blessed with thy vision? When will that day dawn when I can see you.

अमून्यधन्यानि दिनान्तराणि–
हरे त्वदालोकन मन्तरेण ।

अनाथ बन्धो ! करुणैक सिन्धो–
हा ! हन्त ! हा हन्त ! कथं नयामि ॥३॥

3. O Protector of the helpless! O ocean of mercy! How shall I pull on these days which are not at all pleasing to me, without thy vision.

सोयं मुनीन्द्र जनमानसतापहारी–
सोयं मद्व्रजवधूवसनापहारी ।
सोयं तृतीय भुवनेश्वरदर्पहारी–
सोयं मदीय हृदयांबुरुहापहारी ॥४॥

4. This is the Lord (Krishna) who dispels sorrows from the minds of sages who do severe Tapas; this is the Lord who concealed the clothes of the Gopikas; this is the Lord who curbed the anger of Indra, this is the Lord who attracted my heart and immersed it in His devotion.

प्रेमदश्च मे कामदश्च मे
वेदनश्च मे वैभवश्च मे ।
जीवनश्च मे जीवितश्च मे
दैवतश्च मे देव नापरम् ॥५॥

5. There is no one else in this world who is my object of devotion; there is no one else who can fulfill my desires.; there is no one else to enlighten me. Thou art my life itself. There is no deity greater than Thee O Lord!

यां दृष्ट्वा यमुनां विपासुरनिशं व्यूहो गवां गाहते-
विद्युत्वानिति नीलकण्ठनिवहो यां द्रष्टुमुत्कण्ठते ।
उत्तंसाय तमाल पल्लवमिति छिन्दन्ति यां गोपिकाः -
कान्तिः कालिय शासनस्य वपुषः सा पावनी पातुनः ॥६॥

5. May the unparalleled brilliance of the destroyer of Kaliya-serpent (Lord Krishna) protect us, seeing which the herds of cows approach for drinking water mistaking it for the Jamuna river, the peacocks begin to dance taking it for the dark cloud, seeing which the Gopikas approach mistaking it for the tree from which they generally pluck leaves for their play.

मातर्नातः परमनुचितं यत्खलानां पुरस्ता-
दस्ताशंकं जठरपिठरी पूर्तये वर्तितामि ।
तत्क्षन्तव्यं सहज सरले ! वत्सले वाणिकुर्यां-
प्रायश्चित्तं गुणगणनया गोपवेषस्य विष्णोः ॥७॥

7. O mother! pray, excuse me for the trouble I have given you by remaining in your womb for ten months. Thou art always forgiving towards me. I shall do away with that sin by singing the praises of Vishnu who acted in the guise of Gopala Krishna (the attendant on cows).

अपि जनुषि परस्मिन्नात्तपुण्यो भवेयं-
तट भुवि यमुनायास्तादृशो वंशनालः ।
अनु भवति य एष श्रीमदाभीरसूनो-
रधरमणि समीपन्यामधन्यामवस्थाम् ॥८॥

8. The Lord's flute which is nothing but a piece of bamboo is so fortunate as to enjoy His company closer than any one else. Can I be so fortunate as to be born as a bamboo like that of the Lord's, near the Jamuna river in my next birth *(so that the Lord may select* me for his flute).

अयि मुरलि ! मुकुन्द स्मेर वक्त्रारविन्द-
श्वसन मधुर सज्ञे त्वां प्रणम्याद्य याचे ।
अधर मणि समीपं प्राप्तवत्यां भवत्यां-
कथय रहसि कर्णे मद्दशां नन्द सूनोः ॥९॥

9. O dear flute! thou who enjoys the bliss of the breath of the Lord's mouth! I prostrate before you and beg of you to narrate my history to the Lord in His ears when you next go near His mouth.

अमुना किल गोपगोधनार्थ-
यमुनारोधसि नन्दनन्दनेन ।
यमुनाद्वसंभवः पदे नः
किमु नासौ शरणार्थिनां शरण्यः ॥१०॥

10. Will not the All-merciful Lord protect those who take refuge in Him when He has, in days of yore, saved the cows and cow-boys from the great fire on the banks of the Jamuna when He went to graze the cows?

घोषप्रघोषशमनाय मथोगुणेन-
मध्ये बबन्ध जननी नवनीत चोरम् ।

तद्बन्धनं त्रिजगतामुदराश्रयाणां–
माक्रोश कारणमहो नितरां बभूव ॥११॥

11. Once Yasoda tied Sri Krishna to a post by His waist for the alleged theft of butter to pacify the Gopa ladies of Gokul, but that act of hers proved to be the cause of great distress for the three worlds, depending on Whom the worlds exist.

वृन्दावने द्रुमतलेषु गवां गणेषु
वेदावसान समयेषु च दृश्यते यत् ।
तद्वेणुवादन परं शिखिपिच्छ चूडं
ब्रह्म स्मरामि कमलेक्षणमभ्रनीलम् ॥१२॥

12. I meditate on that Supreme Reality which is seen in human form in Brindavan, under the trees and between the cows, with a crown decorated with the feathers of the peacock, and the flute fixed to His face, and who is realised as the fruit of the study of all the Vedas.

3. Let the Yogis with their mind controlled by the practice of meditation visualize that Nirguna, actionless, indescribable and Supreme Jyoti, if they do; but for us that blue-shining image that moves here and there on the banks of the Kalindi (Jamuna) river, ever comes before our eyes.

CHAPTER VII

SANKARA DESIKA-STOTRAM

SRI SANKARA DESIKASHTAKAM

विदिताखिलशास्त्रसुधाजलधे-
महितोपनिषत्कथितार्थनिधे ।
हृदये कलये विमलं चरणं-
भव शंकर देशिक मे शरणम् ॥१॥

1. O ocean of the nectar of illumined knowledge of the whole Shastras! Thou hast revealed the treasure of the meaning of the great Upanishads. I meditate on thy pure lotus feet in my heart, O Sankara Desika (spiritual teacher)! be thou my refuge.

करुणावरुणालय ! पालय मां-
भवसागर दुःख विदूनहृदम् ।
रचिताखिलदर्शन तत्त्वविदं !
भव शंकर देशिक मे शरणम् ॥२॥

2. O ocean of mercy! protect me who am sorely afflicted at heart by the pains of the terrible Samsara. Thou hast expounded the truth of the *various schools of philosophy* (Darsanas). O Sankara Desika! be thou my refuge.

भवता जनता सुहिता भविता !
निज बोधविचारण चारुमते ।
कलयेश्वर जीव विवेक विदं-
भव शंकर देशिक मे शरणम् ॥३॥

3. By thee the humanity have attained happiness. *Thou art very clever in the art of* Self-enquiry (enquiry of true knowledge of Self). O Sankara, *my spiritual guide*, I meditate on thee who expounded the identity of Jiva and Ishwara, be *thou my* refuge.

भव एव भवानिति मे नितरां-
समजायत चेतसि कौतुकिता ।
मम वारय मोहमहाजलधिं-
भव शंकर देशिक मे शरणम् ॥४॥

4. "Thou art my God" thus thinking my mind became full of joy. Dry up the ocean filled with waters of Moha in me, O Sankara Desika (Acharya), be thou my refuge.

सुकृतेऽधिकृते बहुधा भवतो-
भविता पददर्शन लालसता ।
अतिदीनमिमं परिपालय मां-
भव शंकर देशिक मे शरणम् ॥५॥

5. It is by the result of great virtuous deeds performed by me for a long time that I have got in me a love for the vision of thy lotus feet. Protect this humble self, O Sankara Desika, and be thou my refuge.

जगतीमवितुं कलिताकृतयो-
विचरन्ति महामह सद्‌छलतः ।
अहिमांशुरिव अत्र विभासि पुरो-
भव शंकर देशिक मे शरणम् ॥६॥

6. It is for the redemption of mankind that great souls like your goodself move about from place to place. You appear before me like the bright sun, O Sankara Desika, be thou my refuge.

गुरुपुंगव ! पुंगवकेतन ते—
समतामयतां नहि कोऽपि सुधी।
शरणागतवत्सल ! तत्त्वनिधे !
भव शंकर देशिक मे शरणम् ॥७॥

7. O my revered Sad-Guru! O best of men! It is impossible for anyone to gauge thy mental poise. O protector of the refugees! O treasure of Truth! O Sankara Desika, be thou my refuge.

विदिता न मया विशदैककला—
न च किंचन काञ्चनमस्ति गुरो।
द्रुतमेव विधेहि कृपां सहजां—
भव शंकर देशिक मे शरणम् ॥८॥

8. I have not been able to find out any better treasure than thyself worthy of possession. There is none equal to thee. Have thy merciful glance on me which is thy natural quality, O Sankara Acharya, be thou my refuge.

This prayer is composed by Sri Totakacharya in praise of Sri Sankaracharya, his preceptor (Guru).

SECTION II—NIRGUNA STOTRAS

CHAPTER VIII

VIVEKA RATNAM

MORNING PRAYER

(Pratasmarana Stotram)

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं-
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागर सुषुप्तमवैति नित्यं-
तद्ब्रह्म निष्कलमहं न च भूतसंघः ॥१॥

1. I remember the Atma Tattwa in the early morning, who is Self-effulgent, in the lotus of the heart, who is Existence, Knowledge and Bliss, the Goal of Paramahamsas, the Turiya (the fourth state). I am He who is beyond the states of Jagrat, Swapna and Sushupti, who is eternal, devoid of all parts, free from birth and death, and who is All-pervading Brahman. I am not aggregate of the elements.

प्रातर्भजामि च मनोवचसामगम्यं-
वाचो विभान्ति निखिला यदनुग्रहेण ।
यं नेति नेति वचनैः निगमा अवोचु-
स्तं देवदेवमजमच्युतमाहुरग्रयम् ॥२॥

2. I adore Him in the morning, who is beyond the reach of mind and speech, and by whose grace all these are illumined, whom the Vedas describe as "not-this" "not-this" and whom the knowers of Brahman describe

as the God of gods, unborn, undying and the foremost.

प्रातर्नमामि तमसः परमर्कवर्णं-
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमशेष मूर्तौ-
रज्ज्वां भुजंगम इव प्रतिभासितं वै ॥३॥

3. I bow to Him in the morning, who is beyond ignorance, bright as the Sun, ever-full, the eternal abode known as Purushottama and in whom this whole world representing all form is reflected like a snake in the rope.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणं ।
प्रातःकाले पठेद्यस्तु स गच्छेत्परमं पदम् ॥४॥

4. He who repeats in the morning these three sacred verses which are the ornaments of the three worlds will reach the Supreme State.

SRI SAT-GURU STOTRA

ॐ ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं-
द्वन्द्वातीतं गगन सदृशं तत्वमस्यादि लक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधी साक्षि भूतं-
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥१॥

1. I bow to that Sat-Guru, Brahman—the Bliss, the Bestower of Supreme Bliss, the One [illegible] nd, the embodiment [illegible] bling the [illegible] the aim of "Tat-Twam [illegible]," [illegible] of all Immutable, the Witness (illuminator) of all intellects, beyond meditation or feeling, and devoid of the three Gunas.

चैतन्यं शाश्वतं शान्तं व्योमातीतं निरंजनम् ।
नादबिन्दुकलातीतं तस्मै श्रीगुरवे नमः ॥२॥

2. I salute that Sri Guru who is pure Consciousness itself, the permanent One, serene, beyond ether, spotless, who is beyond Nada, Bindu and Kala.

गगनसदृशमेकं सच्चिदानन्द रूपं ।
विमलमचल माद्यं तत्वमस्यादिलक्ष्यम् ॥
सकल विषयमूलं सर्वधीसाक्षिभूतं ।
परमसुखद भाद्यं सद्गुरुं भावयामि ॥३॥

3. I meditate upon that Sat-Guru who is all-pervading as the sky, who is One (existing in reality), who is of the form of Existence, Knowledge and Bliss, Pure, Unmoving, the Ancient One, the aim of "Thou art That", the root of all objects, the Witness of all intellects and the giver of Supermo Bliss.

यस्यान्तर्नादिमध्यं नहि कर चरणं नामगोत्रं न सूत्रं-
न जातिर्नैव वर्णं न भवति पुरुषो न नपुंसं न च स्त्री ।
नाकारं न विकारं नहि जनन मरणं नास्ति पुण्यं न पापं-
न तत्वं तत्वमेकं सहजसमरसं सद्गुरुं तं नमामि ॥४॥

4. I salute that Sat-Guru who has neither beginning nor middle nor end, who has neither hands nor feet nor name nor Gotra, who has neither lineage nor class nor caste, who is neither masculine nor feminine nor neuter, who has neither form nor change, neither birth, death, virtue, vice nor the elements, but the One Eternal verity possessed of natural equanimity.

त्वं हि विष्णुर्विरिंचिस्त्वं-
त्वं च देवो महेश्वरः ।
त्वं चैव शक्ति रूपासि-
निर्गुणस्त्वं सनातनः ॥५॥

5. Thou art Vishnu, Brahma and Maheswara. Thou art the form of Sakti, devoid of qualities and the Ancient One.

ॐ गुरुर्ब्रह्मा गुरुर्विष्णुः
गुरुर्देवो महेश्वरः ।
गुरुस्साक्षात्परंब्रह्म–
तस्मै श्री गुरवे नमः ॥६॥

6. I bow to that Sri Guru who himself is Brahma, Vishnu and Maheswara, and who is in reality the Supreme Brahman.

ध्यानमूलं गुरोर्मूर्ति पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोःकृपा ॥७॥

7. Guru's form is the basis of meditation. His feet are the root of worship, His words are the source of Mantra and His Grace is the root cause of Moksha (salvation).

श्रीमत्परं ब्रह्म गुरुं स्मरामि–
श्रीमत्परं ब्रह्म गुरुं भजामि ।
श्रीमत्परं ब्रह्म गुरुं वदामि–
श्रीमत्परं ब्रह्म गुरुं नमामि ॥८॥

8. I remember Guru—the Supreme Brahman,—I worship Guru—the Supreme Brahman,—I talk about Guru—the Supreme Brahman,—and I bow to the Guru—the Supreme Brahman.

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥९॥

9. I bow to that Sri Guru, who pervades the whole Universe constituting of beings *moving and unmoving and by whom is shown* the state of That (Supreme Brahman).

मन्नाथ श्रीजगन्नाथ मद्गुरु श्री जगद्गुरु ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥१०॥

10. I bow to that Guru, who is my Lord, *the Lord of the Universe, the Teacher of the* whole Universe, my own Self, the Self of all beings.

नित्यशुद्धं निराभासं निराकारं निरंजनम् ।
नित्यबोधं चिदानन्दं गुरुं ब्रह्म नमाम्यहम् ॥११॥

11. I salute that Guru Brahma, the ever pure One who is other than Abhasa (reflection), formless, spotless, and who is Eternal Wisdom itself, Consciousness and *Bliss* Absolute.

अज्ञानतिमिरान्धस्य ज्ञानांजनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥१२॥

12. Prostrations to that Guru, who has opened *the* eyes, *by the* collyrium-rod of knowledge, of those who are rendered blind by the darkness of ignorance.

स्थावरं जंगमं व्याप्तं यत्किंचित्स चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥१३॥

13. Salutations to the Guru who has made it possible to realise Him, by whom all this world, animate and inanimate, movable and immovable, is pervaded.

गुरुरेको जगत्सर्वं ब्रह्मविष्णु शिवात्मकम् ।
गुरोः परतरं नास्ति तस्मात्संपूजयेद्गुरुम् ॥१४॥

14. The whole world representing Brahma (Creator), Vishnu (Protector) and Siva (Destroyer) is only the Guru manifested. One should adore his Guru as there is none other than the Guru.

ॐ नमः शिवाय गुरवे सच्चिदानन्द मूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालंबाय तेजसे ॥१५॥

15. Prostrations to Lord Siva, who is the Supreme Guru, who is an embodiment of Eternal life, Knowledge and Bliss, who is free from all worldliness, who is an embodiment of Peace, who is without any support and who is the Light of lights.

नमस्ते सते जगत्कारणाय-
नमस्ते चिते सर्वलोकाश्रयाय ।
नमो अद्वैततत्त्वाय मुक्तिप्रदाय-
नमो ब्रह्मणे व्यापिने शाश्वताय ॥१६॥

16. Prostrations to Brahman who is an embodiment of Truth, the cause for this world, the embodiment of wisdom, the support for

24. Salutations to the Guru who is established in Knowledge and Power, who is adorned with the garland of knowledge and who grants both worldly prosperity and liberation.

सर्वश्रुतिशिरोरत्न समुद्भासित मूर्तये ।
वेदान्ताम्बुज सूर्याय तस्मै श्रीगुरवे नमः ॥२५॥

25. Salutations to the Guru, whose form is radiant with the jewel of Vedanta and who is the Sun that causes *to blossom the lotus* of Vedanta.

गुकारश्चान्धकारो हि रुकारस्तेज उच्यते ।
अज्ञान ग्रासकं ब्रह्म गुरुरेव न संशयः ॥२६॥

26. The letter 'Gu' is darkness of ignorance. The letter 'Ru' is the light that dispels the darkness. It is the Guru who removes that darkness. *There is no doubt of this.*

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।
गुरवे सर्वविद्यानां दक्षिणा मूर्तये नमः ॥२७॥

27. Salutations to Dakshinamurti, the abode of all learning, the physician to all those afflicted with the disease of worldly existence, the teacher of all.

भावारण्य प्रविष्टस्य दिङ्मोह भ्रान्ति चेतसः ।
येन सन्दर्शित पन्था तस्मै श्रीगुरवे नमः ॥२८॥

28. I bow to that Guru who shows the path to that man whose mind is bewildered in this forest of Samsara and who has lost the way on account of Moha of Dik Bhranti (illusion of direction).

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।
गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥२९॥

29. The Guru is the beginning; yet He is without a beginning; the Guru is the Supreme Lord; there is no other than the Guru: salutations to that Guru.

BHAJA GOVINDAM

दिनमपि रजनी सायं प्रातः
शिशिर वसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुः
तदपि न मुञ्चत्याशावायुः ॥१॥

1. Days and nights, morn and eve, spring and autumn are all passing away one after another. Seasons rotate. Time plays (flies). Life decays. But alas! greed never leaves the man.

भज गोविन्दं भज गोविन्दं–
भज गोविन्दं मूढमते ।
प्राप्ते सन्निहिते मरणे–
नहि नहि रक्षति डुकृञ् करणे ॥२॥

2. O thou ignorant one! sing Govinda, the name of the Lord. When you are in death bed, the study of grammar (incorrectly) will not help you. Therefore, take refuge in the Lord and sing Govinda, Govinda!

अग्रे वह्निः पृष्ठे भानू–
रात्रौ चिबुक समर्पित जानुः ।
करतलभिक्षा तरुतलवासः
तदपि न मुञ्चत्याशापाशः ॥३॥

3. In front there is fire, at the back there is sun. In the night he suffers from cold and sleeps placing his face between the knee-caps. He uses his hands as the begging bowl. He sleeps underneath the tree. Yet the desire in him has not left him.

यावद्वित्तोपार्जनसक्तस्तावन्निज परिवारो रक्तः ।
पश्चाद्धावति जर्जरदेहे वार्तां पृच्छति कोऽपि न गेहे ॥४॥

4. As long as one can earn money, so long will his wife, sons and other relatives love him. When there is no income, when he is afflicted by disease and old age nobody will ask him even, "Are you alright? How do you do?"

जटिलो मुण्डी लुञ्चितकेशः
काषायाम्बर बहुकृत वेषः ।
पश्यन्नपि च न पश्यति मूढो–
उदर निमित्तं बहुकृतवेषः ॥५॥

5. For the sake of this stomach, what all disguises man puts on. One grows *Jata* in the head, another shaves his head, another puts on orange robes. The ignorant man sees not (the Reality) though he has eyes to see.

भगवद्गीता किञ्चिदधीता–
गंगाजललव कणिका पीता ।
सकृदपि यस्य मुरारि समर्चा–
तस्य यमः किं कुरुते चर्चाम् ॥६॥

6. What can Yama do unto the man who has studied a little of Gita, who has drunk even a little of the Ganges water, and who has worshipped Murari (Lord Vishnu) even once? Yama can do nothing to such a person.

अंगं गलितं पलितं मुण्डं–
दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं–
तदपि न मुञ्चत्याशापिण्डम् ॥७॥

7. Man has become weak. All his organs have become infirm. Hairs have become grey. All teeth have fallen. The old man walks with the help of a stick. Yet desire has not left him.

बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तामग्नः परे ब्रह्मणि कोऽपि न लग्नः ॥८॥

8. *In childhood he is absorbed in play.* *In* adolescence he is a slave of lust. In old age he groans under desires and care. (When will he find time to think of God?) No one is intent on the Supreme Brahman.

पुनरपि जननं पुनरपि मरणं–
पुनरपि जननी जठरेशयनम् ।
इह संसारे खलु दुस्तारे–
कृपयाऽपारे पाहिमुरारे ॥९॥

9. Taking birth and again dying and again lying in the mother's womb, (I suffer) O Lord! have pity on me, and save me from this terrible Samsara (of births and deaths).

पुनरपि रजनी पुनरपि दिवसः पुनरपि–
पक्षः पुनरपि मासः ।
पुनरप्ययनं पुनरपि वर्षं तदपि न–
मुञ्चति आशामर्षम् ॥१०॥

10. Again and again days, nights, fortnights, seasons, six months, years, etc come and go; still greed does not leave the man.

वयसि गते कः कामविकारः
शुष्के नीरे कः कासारः ।
नष्टे द्रव्ये कः परिवारो–
ज्ञाते तत्त्वे कः संसारः ॥११॥

11. In old age where is desire and passion? When the waters have dried up what is the use of a tank? When wealth is exhausted where are the relatives? (They fly away). When the Truth is realised where is Samsara? (It vanishes instantaneously).

नारीस्तनभरः नाभिनिवेशं–
मिथ्या मायामोहावेशम् ।
एतन्मांसवसादि विकारं–
मनसि विचारय वारम्वारम् ॥१२॥

12. *Do not be infatuated by looking at* the breasts of fair ladies. Think always that it is only a mass of flesh. Rotate this idea in the mind often and often.

> कस्त्वं कोऽहं कुतः आयातः
> का मे जननी को मे तातः ।
> इति परिभावय सर्वमसारं–
> विश्वं त्यक्त्वा स्वप्नविचारम् ॥१३॥

13. Who art *thou*? Who am I? Wherefrom have I come? Who is mother? Who is father? Thus do thou reflect leaving aside all objects which are perishable and this *world* which is like a mere dream.

> गेयं गीता नाम सहस्रं
> ध्येयं श्रीपति रूपमजस्रम् ।
> नेयं सज्जन संगेचित्तं–
> देयं दीनजनाय च वित्तम् ॥१४॥

14. Gita and the Sahasranama are to be sung. Meditate always on Vishnu. Seek the company of the wise. Distribute your wealth to the poor.

> यावज्जीवो निवसति देहे–
> तावत्पृच्छति कुशलं गेहे ।
> गतवति वायौ देहापाये–
> भार्या बिभ्यति तस्मिन्काये ॥१५॥

15. When man is alive people in the house enquire about his welfare. The moment the life departs even his beloved wife dreads to look at his body.

सुखतः क्रियते रामा भोगः
पश्चाद्धन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं-
तदपि न मुञ्चति पापाचरणम् ॥१६॥

16. In the beginning people enjoy all sensual pleasures, in the end they get incurable diseases, at last death takes them away. It is a great pity that knowing this people do not desist from evil.

रथ्याचर्पट विरचित कन्थः
पुण्यापुण्य विवर्जित पन्थः ।
नाहं नत्वं नायं लोकस्तदपि-
किमर्थं क्रियते शोकः ॥१७॥

17. Clad in rags of the street, having gone beyond good and bad Karmas, knowing that "neither there is 'I', nor thou nor this world," why do you (O child) feel grieved? Grieve not."

कुरुते गंगासागर गमनं-
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन-
मुक्तिं भजति न जन्मशतेन ॥१८॥

18. One may take bath in the Ganges, go to Gangasagar, observe vows, give charity; without knowledge (of Self) all these are of no use. Liberation will not result without Gyana even after the lapse of hundreds of births.

सत्संगत्वे निस्संगत्वं–
निस्संगत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चल चित्तं–
निश्चलचित्ते जीवन्मुक्तिः ॥१९॥

19. By the company of wise comes non-attachment to objects, from non-attachment comes absence of delusion, when delusion is destroyed the mind becomes pure and when the mind is purified Jivanmukti (liberation-while-alive) ensues.

योगरतो वा भोगरतो वा–
संगरतो वा संगविहीनः ।
यस्य ब्रह्मणि रमते चित्तं–
नन्दति नन्दति नन्दत्येव ॥२०॥

20. Following Yoga or enjoying Bhoga, living amidst friends and relatives or living alone, if a man's mind rests in the Brahman, he rejoices. He always rejoices. He has no grief.

DWADASA MANJARI STOTRAM

मूढ जहीहि धनागमतृष्णां-
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं-
वित्तं तेन विनोदय चित्तम् ॥१॥

1. O foolish man! Remove the thirst for hoarding money from your mind. Entertain good thoughts. Have dispassion. Feel contented with whatever money you get by your own duty.

अर्थमनर्थं भावय नित्यं-
नास्ति ततः सुखः लेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता नीतिः ॥२॥

2. Wealth is dangerous. Feel this always. Verily, there is not even a bit of happiness in wealth. Even from his own son a wealthy man has to fear. This is the fate of all wealthy people. Everywhere this is true.

का ते कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातः
तत्त्वं चिन्तय तदिह भ्रातः ॥३॥

6. Living in the temple of Gods or underneath trees, lying on the ground, wearing deer skin, leaving away all enjoyable objects without reserve, will not such a kind of dispassion create great happiness in men? (surely it will).

शत्रौ मित्रे पुत्रे बन्धौ माकुरु यत्नं-
विग्रह सन्धौ ।
भव समचित्तः सर्वत्र त्वं वाञ्छस्य-
चिराद्यदि विष्णुत्वम् ॥७॥

7. Do not make any effort either in acquiring friends, sons or relatives, or in removing your enemies. Have equanimity always. This is the best way to attain the status of Vishnu.

त्वयि मयि सर्वत्रैकोऽविष्णुः
व्यर्थं कुप्यसि मय्यसहिष्णुः ।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रो-
त्सृज भेदाज्ञानम् ॥८॥

8. In me, in you, everywhere is Vishnu. Why do you vainly get angry with me? See everywhere the Self or Atman and leave off the differentiating mentality.

प्राणायामं प्रत्याहारं-
नित्यानित्य विवेक विचारम् ।
जाप्य समेत समाधि विधानं-
कुर्ववधानं महदवधानम् ॥९॥

9. Do Pranayama and Pratyahara. Have discrimination between the real and the unreal Do Japa. Having done all these (Sadhana) aspirants can attain Samadhi, the highest of all disciplines.

नलिनीदलगत सलिलं तरलं-
तद्वज्जीवितमतिशय चपलम् ।
विद्धि व्याध्यभिमान ग्रस्तं-
लोकं शोकहतं च समस्तम् ॥१०॥

10. The drop of water fallen in the lotus leaf is always shaking and unsteady; so is life here unsteady. By disease, vanity and various other sorrows this Samsara is bound. The ignorant suffer from various tribulations.

काते ऽष्टादशदेशे चिन्ता-
वातुल किन्तव नास्ति नियन्ता ।
यस्त्वां हस्ते सुदृढनिबद्धं-
बोधयति प्रभवादि विरुद्धम् ॥११॥

11. O foolish Jiva! Why are you entertaining thoughts in a variety of objects (eighteen places)? Is there nobody to control you, who will bind you hand and foot and teach you the true knowledge which is beyond (opposed to) Samsara i.e., Atma Gyana?

गुरु चरणाम्बुज निर्भर भक्तः
संसारादचिराद्भव मुक्तः ।

सेन्द्रिय मानस नियमादेव-
द्रक्ष्यसि निज हृदयस्थं देवम् ॥१२॥

12. With intense devotion to the feet of the Guru, with mind and senses under control, freed from the bondage of Samsara, thou wilt at last cognise the Self residing within thy own heart.

द्वादश पञ्जरि कामयएषः शिष्याणां-
कथि तो ह्युपदेशः ।
येषां चित्ते नैव विवेकस्तेपच्यन्ते
नरक मनेकम् ॥१३॥

13. These twelve verses were the instructions to his disciples (of Sri Sankara). Those who are devoid of Viveka (discrimination) will suffer a great deal of the pangs of hell.

SADHANA PANCHAKAM

वेदोनित्यमधीयतां तदुदितं कर्मस्वनुष्ठीयताम्-
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयताम् ।
आत्मेच्छाव्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥१॥

1. Study the Vedas daily. Do properly the actions that are enjoined there. Offer the fruits of actions as Ishwararpana and do worship of Ishwara through Karmanushthan. Remove the desire for Sakamya actions. Be away from the sinful actions. Reflect on the evils of sensual pleasures of this Samsara. Cultivate firmly the desire for self-realisation. Leave the house at once.

संगः सत्सु विधीयतां भगवतो भक्तिर्दृढाधीयताम्-
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।
सद्विद्वानुपसर्प्यतां प्रतिदिनं तत्पादुका सेव्यताम्-
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥२॥

2. Have the company of the wise. Develop firm devotion towards the Lord. Cultivate firmly virtues like Santi, etc. Give up Sakamya (selfish) actions at once. Go to the best teacher. Serve his lotus feet daily. Try to get the knowledge of the one-syllable Brahman. Hear, the great sentences (Mahavakyas) of Upanishads (Vedanta).

वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षःसमाश्रीयतां–
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मैवास्मि विभाव्यतामहरहः गर्वः परित्यज्यताम्–
देहेऽहंमतिरुज्झ्यतां बुधजनैः वादः परित्यज्यताम् ॥३॥

3. Enquire into the significance of the Mahavakyas (great sentences). Take refuge in Vedanta. Save yourself from unnecessary vain discussions. Reflect by logical reasoning statements that are in agreement with the Srutis. Meditate day and night on the truth that 'I am Brahman''. Remove the egoism. Remove the idea of self (Deha-Atma Budhi) in body. Do not argue unnecessarily with the spiritual teachers.

क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वाद्वन्नं न तु याच्यतां विधिवशात्प्राप्तेन सन्तुष्यताम् ।
शीतोष्णादि विषह्यतां नतु वृथा वाक्यं समुच्चार्यताम्–
औदासीन्यमभीप्स्यतां जनकृपा नैष्ठुर्यमुत्सृज्यताम् ॥४॥

4. Treat the disease of hunger. Eat food (Bhiksha) as medicine. Never ask for palatable food. Be contented with what you get by chance. Endure heat and cold. Give up idle talk. Live to be an Udaseen (Indifferent). Give up mercy and harshness for the people of the world.

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां–
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम् ।

प्राक्कर्म प्रविलिप्यतां चितिबलान्नाप्युत्तरैश्लिष्यतां-
प्रारब्धंत्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥५॥

5. Sit comfortably in solitude. Fix the mind on the Supreme Self. Realise the All-full Brahman. The world will vanish when the Self is realised. Dissolve the Sanchit Karmas in the Self by the force of Gyana. Avoid by strong will connection with the current actions. Enjoy in this life the Prarabdha. When the enjoyment of Prarabdha is over get established in Brahman.

यः श्लोकपञ्चकमिदं पठते मनुष्यः
सञ्चिन्तयत्यनुदिनं स्थिरतामुपेत्य ।
तस्याशु संसृतिदवानल तीव्रघोर-
तापः प्रशान्तिमुपयाति चितिप्रसादात् ॥६॥

6. The burning fire of Samsara and the terrible Tapa are freed through the grace of Brahman for those who study daily these five slokas, and who enquire with a calm mind daily into their significance.

CHAPTER IX

VEDANTA STOTRAS

ATMA PANCHAKAM

नाहं देहो नेन्द्रियाण्यन्तरंगं
नाहंकारः प्राणवर्गो न बुद्धिः ।
दारापत्यक्षेत्रवित्तादिदूरः
साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥१॥

1. I am neither the body, nor the internal organs, nor the senses, nor the ego, nor the vital forces and nor the intellect. I am Siva the blissful inner Self, the Eternal witness who is far away from the worldly objects of wife, son, wealth and *home*.

रज्ज्वज्ञानाद्भाति रज्जुर्यथाहि
स्वात्माज्ञानादात्मनो जीवभावः ।
आप्तोक्त्या हि भ्रान्तिनाशे सरज्जू
जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥२॥

2. Through ignorance the Atma appears to be a Jiva just as by delusion a rope appears to be a snake. By the words of a trustworthy man the *illusion* disappears and the snake is known to be *no* other than *a rope*. Even so, I realise *that* I am not *Jiva (the individualised* Soul) *but* Siva alone by the words of the preceptor.

आभातीदं विश्वमात्मन्यसत्यं
सत्यज्ञानानन्दरूपे विमोहात् ।

निद्रा मोहात्स्वप्नवत्तन्न सत्यं
शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥३॥

3. This unreal world appears to exist in the Sat-Chit-Ananda Atman through delusion like things seen in dream but not in reality. I am Siva the *one* without a second who is Eternal, Pure and Perfect.

मत्तो नान्यत्किंचिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपक्लृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥४॥

4. There is no universe really other than myself. It is by Maya that things external are super-imposed upon me who is Advaita. They are like *reflections in a mirror*. So I am Siva.

नाहं जातो न प्रवृद्धो न नष्टो
देहस्योक्ताः प्राकृताः सर्वधर्माः ।
कर्तृत्वादिश्चिन्मयस्यास्ति ना-
हंकारस्यैव ह्यात्मनो मे शिवोऽहम् ॥

5. I am neither born, nor do I grow nor die. All these so-called changes are the Dharmas (the qualities born of Nature that pertain to) of the physical body only. The idea of agency etc., belongs to the ego only, but not to Me the

Atma, (the Self which is pure Intelligence) as I am Siva, the Infinite Being Himself.

नाहं जातो जन्ममृत्यू कुतोमे
नाहं प्राणः क्षुत्पिपासा कुतोमे ।
नाहं चित्तं शोक मोहौ कुतोमे
नाहं कर्ता बन्धमोक्षौ कुतोमे ॥

6. I am unborn, how can I have birth and death ? I am not the Prana (vital air). How can I have hunger and thirst ? I am not the mind, how can I have sorrows and delusion ? I am not the doer, how can I be bound or liberated ?

KOWPEENA PANCHAKAM.

वेदान्तवाक्येषु सदा रमन्तो
भिक्षान्नमात्रेण च तुष्टिमन्तः ।
अशोकवन्तः करुणैकवन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥१॥

1. Always dwelling in the teachings of the Vedanta, contented with food received by alms, free from grief, full of mercy, with a piece of loin cloth (to cover their nakedness)--such people are really the most lucky.

मूलं तरोः केवलमाश्रयन्तः
पाणिद्वये भोक्तुममन्त्रयन्तः ।
कन्थामपि स्त्रीमिव कुत्सयन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥२॥

2. Depending upon the trees alone as the roof, using the hands alone as vessel for eating, rejecting even the torn clothes as if it were a woman, those indeed are really lucky who wear *only a Kowpeena (strip of cloth).*

देहाभिमानं परिहृत्य दूरात्–
आत्मानमात्मन्यवलोकयन्तः ।
अहर्निशं ब्रह्मणि ये रमन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥३॥

3. Casting off the body idea at a great distance, seeing the Self alone within themselves, who delight in Brahman day and night, they alone are lucky who have a Kowpeena only to wear.

स्वानन्दभावे परितुष्टिमन्तः
स्वशान्तसर्वेन्द्रियवृत्तिमन्तः ।
नान्त. न मध्यं न बहिः स्मरन्तः
कौपीनवन्त. खलु भाग्यवन्तः ॥४॥

4. Satisfied with the Self alone, calming the activities of the inner organs, having no consciousness of inside, middle or outside, such men are really lucky wearing only a Kowpeena.

पञ्चाक्षरं पावनमुच्चरन्त
पतिं पशूनां हृदि भावयन्तः ।
भिक्षाशनादिक्षुपरिभ्रमन्तः
कौपीनवन्त. खलु भाग्यवन्तः ॥

5. Uttering the sacred Panchakshara, meditating on Lord Siva, wandering from place to place living on alms, they are indeed worthy of praise who have a Kowpeena alone to wear.

MANEESHA PANCHAKAM

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते ।
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत् ।
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥१॥

1. That All-knowing Self, who shines as the witnessing subject in all the three states—*waking, dreaming, and deep sleep,*—who permeates all objects from Brahma down to the ant,—am I and not these visible objects. Whoever has a firm and steady conviction of this Truth is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

ब्रह्मैवाह मिदं जगच्च सकलं चिन्मात्रविस्तारितम् ।
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले ।
चाण्डालोऽस्तु सतु द्विजोऽस्तु गुरु रित्येषा मनीषा मम ॥२॥

2. This vast universe including myself is Brahman only in the form of one expanded Chit (consciousness) *manifested* everywhere. This world of three Gunas is superimposed on me by Avidya. Whoever has thus the steady knowledge of the ever pure and blissful reality, is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो-
नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके-
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥३॥

3. One who has been inspired by the Guru to the determination that this world of names and forms is perishable, who is free from impurity of mind, peaceful, ever engaged in the meditation of the Eternal Self, who has burnt up all past and future sins by the fire of knowledge, and who has offered this body to the Prarabdha (current experience) is my real Guru, be he a Chandala or a Brahmin. This is my strong belief.

या तिर्यङ् नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते-
यद्भासा हृदयाक्षदेह विषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डल निभां स्फूर्तिं सदा भावयन्-
योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥४॥

4. That consciousness which shines as the 'I' in the hearts of all beings, man and the Devatas, by whose light the insentient objects like the intellect, mind, body, senses etc., shine in their functions—he who ever meditates on that conscious being, which is non-attached to objects like the sun who illumines them, and ever remains happy, is my Guru. This is my strong belief.

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता-
यच्चित्ते नितरां प्रशान्त कलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्य सुखाम्बुधौ गलित धी ब्रह्मैव न ब्रह्मवित्-
यः कश्चित्स सुरेन्द्र वन्दितपदो नूनं मनीषा मम ॥५॥

5. Getting even a particle of the drop of the bliss of that ocean of the ever-blissful Being, Indra and others merge in happiness, by attaining which the Sage rests ever contented —one whose intellect is immersed in that blissful ocean of Brahman becomes Brahman himself and not the mere knower of Brahman, such a man is to be adored by even the Lord of the Devas. Such is my firm conviction.

NIRVANA SATAKAM

मनोबुद्ध्यहंकारचित्तानि नाहं
न च श्रोत्र जिह्वे न च घ्राण नेत्रे ।
न च व्योम भूमिर्नतेजो न वायुः
चिदानन्दः रूपः शिवोऽहं शिवोऽहम् ॥१॥

1. I am neither the mind, nor the intellect, nor egoism nor the mind-stuff (Chitta); I am neither the senses of hearing, the tongue, the nose, the eyes, nor the ether, the earth, the fire, the air; I am Existence Absolute, Knowledge Absolute and Bliss Absolute; I am Siva, I am Siva.

न च प्राणसंज्ञो नवैपञ्चवायुर्न-
वासप्तधातुर्न वा पञ्चकोशाः ।
न वाक्पाणि पादं चचोपस्थ पायू
चिदानन्दः रूप. शिवोऽहं शिवोऽहम् ॥२॥

2. I am neither the vital Prana nor the five vital airs; I am neither the seven elements that constitute the body nor the five sheaths; I am neither the five organs of action, *viz.*, speech, hands, feet, anus and genitals. I am Existence Absolute. Knowledge Absolute and Bliss Absolute. I am Siva. I am Siva.

न मे द्वेषरागौ न मे लोभ मोहौ-
मदो नैव मे नैव मात्सर्य भावः ।

न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्द रूपः शिवोऽहं शिवोऽहम् ॥३॥

3. In me there is neither love nor hatred, neither greed nor delusion, neither pride nor jealousy, neither Dharma (duty) nor Artha (wealth), Kama (desire) nor Moksha (salvation). I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

न पुण्यं न पापं न सुखं न दुःखं
न मन्त्रो न तीर्थं न वेदाः न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता–
चिदानन्द रूप शिवोऽहं शिवोऽहम् ॥४॥

4. *In me there is neither virtue nor sin*; neither happiness nor misery; neither Mantra nor pilgrimage; neither scriptures nor sacrifices; I am neither the *enjoyer*, the *enjoyed* nor the enjoyment. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

न मृत्युर्न शंका न मे जाति भेदः
पिता नैव मे नैव माता च जन्म ।
न बन्धुर्न मित्रं गुरुर्नैवशिष्यः
चिदानन्द रूपः शिवोऽहं शिवोऽहम् ॥५॥

5. For me there is neither death, nor doubt, nor caste distinctions; neither parents, birth, friends, nor relatives, neither Guru nor

disciple; I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

अहं निर्विकल्पी निराकार रूपी
विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
सदा मे समत्वं न मुक्ति नंबन्ध
चिदानन्द रूपः शिवोऽहं शिवोऽहम् ॥६॥

6. I am changeless and formless. I pervade everywhere. I am the Lord of the senses. I am ever the same. I have neither liberation nor bondage. I am Existence Absolute, Knowledge Absolute and Bliss Absolute. I am Siva, I am Siva.

OMKARA STOTRAM

ॐकारं बिन्दु संयुक्तं
नित्यं ध्यायन्ति योगिनः ।
कामदं मोक्षदं चैव
ओंकाराय नमो नमः ॥१॥

1. The Yogins always meditate upon OMKARA which has an Anuswara (denoted by a point) on it. This OMKARA is the bestower of all desires and salvation. We bow down to the Supreme OMKARA.

स्मरणात् कीर्तनाद्वापि
श्रवणाच्च जपादपि ।
ब्रह्म तत्प्राप्यते नित्यं
ॐ इत्येतत्परायणम् ॥२॥

2. That Supreme Brahman is attained by devoted contemplation,' hearing, Japa and Sankirtana of OM at all times.

ॐ इति स्मरणेनैव
ब्रह्मज्ञानं परात्परम् ।
तदेकमोक्षसिद्धिं च
तदेवामृतमश्नुते ॥३॥

3. By the mere thought of OM one attains the highest Brahma Gyana, the state of final liberation and Immortality.

तैलधारामिवाच्छिन्नं
दीर्घघंटानिनादवत् ।
उपास्यं प्रणवस्याग्रं
यस्तं वेद स वेदवित् ॥४॥

4. He who meditates on the Pranava in a continuous stream of thought like that of oil poured from one vessel to another or the continuous sound of a bell, such a man should be considered as the knower of Vedas.

शुद्धतत्त्वेन धी दोष
शून्यमेकान्त वासिना ।
दीर्घं प्रणवमुच्चार्य
मनोराज्यं विजीयते ॥५॥

5. By the long repetition of OM the knower of the Supreme Reality who is refuged in solitude, overcomes the wandering of the mind due to the taint (of Avidya) in the intellect.

नासाग्रे बुद्धिमारोप्य
हस्त पादौ च संयमेत् ।
मनः सर्वत्र संगृह्य
ओंकारं तत्र चिन्तयेत् ॥६॥

6. Concentrating on the tip of the nose with hands and feet controlled, the mind withdrawn from all activities, one should meditate on OMKARA, the Pranava.

ॐ इत्येकाक्षर ध्यानात्
विष्णुर्विष्णुत्वमाप्तवान् ।
ब्रह्मा ब्रह्मत्वमापन्नः
शिवतामभवत् शिवः ॥७॥

7. By the meditation on the mono-syllabled OM, Vishnu attains the status of Vishnu; Brahma attains Brahmanhood and Siva becomes Siva.

DHYANASHTAKAM

तज्ज्ञानं प्रशमकरं यदिन्द्रियाणां-
तज्ज्ञेयं यदुपनिषत्सु निश्चितार्थम् ।
ते धन्याः भुवि परमार्थ निश्चितेहाः –
शेषास्तु भ्रमनिलये परिभ्रमन्ति ॥१॥

1. That is knowledge which bestows tranquility on the senses. That, which is established by the Upanishads is fit to be known. They are really the lucky people in this world, who are intent on the realisation of the Supreme Reality. All others are simply wandering in a state of delusion.

आदौ विजित्य विषयान्मदमोहराग-
द्वेषादि शत्रुगणमाहृत योगराज्याः ।
ज्ञात्वामृतं समनुभूय परात्मविद्या-
कान्तासुखा वत गृहे विचरन्ति धन्याः ॥२॥

2. Having at the very outset conquered the enemies like pride, delusion, craving for objects, likes, dislikes and such other enemies, attaining the highest state in Yoga having fully experienced the bliss of immortality born of the highest Brahma Vidya those lucky people move about in their houses even in the midst of the pleasures of family life.

त्यक्त्वा गृहे रतिमधोगति हेतुभूता–
मात्मेच्छयोपनिषदर्थरसं पिबन्तः ।
वीतस्पृहा विषयभोगपदे विरक्ता–
धन्याश्चरन्ति विजनेषु विरक्तसंगाः ॥३॥

3. *Leaving one's own house* which is the cause of degradation, induced by the thirst for Atmic knowledge, drinking the essence of the meaning of the Upanishads, free from desire, with extreme dispassion for objects of enjoyments, lucky souls wander in solitude giving up the company of men and all attachments.

त्यक्त्वा ममाहमिति बन्धकरे पदेद्वे–
मानावमान सदृशा. समदर्शिनश्च ।
कर्तारमन्यमवगम्य तदर्पितानि–
कुर्वन्ति कर्मपरिपाकफलानि धन्याः ॥४॥

4. Lucky indeed are those who having cut off the bondage creating ideas of 'I' and 'mine', equal in honour and dishonour, *perform* actions with equal vision, knowing the real doer and offering unto Him all the fruits of their actions.

त्यक्त्वैषणा त्रयमवेक्षितमोक्षमार्गा–
भैक्षामृतेन परिकल्पित देहयात्रा. ।
ज्योतिः परात्परतरं परमात्मसंज्ञं–
धन्या द्विजा रहसि हृद्यवलोकयन्ति ॥५॥

5. Lucky are those Brahmins who having cast off the three desires (of wealth, children

and Heaven), treading the path to Moksha, living on alms to maintain the body. They spend their time in the meditation of the most effulgent and self-luminous Brahman in their hearts.

नासच्च सच्च सदसच्च महच्च चाणु —
न स्त्री पुमांश्च च नपुंसकमेकबीजम् ।
यै ब्रह्म तत्सममुपासित मेकचित्ता–
धन्याः विरेजुरितरे भवपाशबद्धाः ॥६॥

6. They alone are worthy persons who meditate with one-pointedness on the Brahman who is neither Sat nor Asat nor either, who is neither great nor small, neither male nor female nor a eunuch. Others wander about here and there bound by the strong cords of Samasara.

अज्ञानपंक परिमग्नमपेतसारं–
दुःखालयं मरणजन्मजरावसक्तम् ।
संसार बन्धनमनित्यमवेक्ष्य धन्या–
ज्ञानासिना तदवशीर्य विनिश्चयन्ति ॥७॥

7. They alone deserve the praise of all who having found the world (Samsara) to be a great bondage, steeped in utter ignorance, without any essence, full of miseries of birth and death, cut asunder this bondage of Samsara by the strong sword of knowledge of Self.

शान्तैरनन्यमतिभिर्मधुर स्वभावै-
रेकत्वनिश्चित मनोभिरपेत मोहैः ।
सार्कं वनेषु विजितात्मपदस्वरूपं
शास्त्रेषु सम्यगनिशं विमृशन्ति धन्याः ॥८॥

8. Those are lucky men indeed who by their peaceful mind determine the one Reality, giving up all attachments, knowing the absolute Reality, wander with good souled Mahatmas drinking the nectar of knowledge of Self through the discourses on sacred scriptures.

अहिमिव जनयोगं सर्वदा वर्जयेद्यः-
कुणपमिव सुनारिं त्यक्तुकामो विरागी ।
विषमिव विषयान्यो मन्यमानो दुरन्ताम्-
जयति परमहंसो मुक्ति भावं समेति ॥९॥

9. He who renounces the company of worldly-minded-persons as if a dwelling place of serpents, deserts the company of even the most beautiful lady as if she were a corpse, leaves off the enjoyment of the sense objects as if poison—such a Paramahamsa attains liberation. *Glory to Him! Victory unto Him!*

सम्पूर्णं जगदेव नन्दनवनं
सर्वेऽपि कल्पद्रुमाः ।
गांगं वारि समस्तवारि निवहाः
पुण्याः समस्ताः क्रियाः ॥

वाचः प्राकृतसंस्कृताः श्रुति शिरो
वाराणसी मेदिनी-
सर्वावस्थितिरस्य वस्तु विषया दृष्टे
परब्रह्मणि ॥१०॥

10. The whole world is Nandanavana, all trees are Kalpaka (wish yielding) trees, all waters the waters of the sacred Ganges, all actions pure, words vulgar or wise the highest truth (the head of Sruti). This is the realisation of one who has realised the Brahmic splendour.

DAKSHINAMOORTY STOTRAM

विश्वं दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं–
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यः साक्षात्कुरुते प्रबोध समये स्वात्मानमेवाद्वयं-
तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

1. Who, on account of the delusion existing in the self, sees, as if in a dream, the universe as existing outside himself although it really exists within himself like the reflection of a city in a mirror, but who, at the time of the enlightenment, sees nothing but his own non-dual self—*to that Teacher incarnate* Lord Dakshinamoorty, be this bow.

बीजस्यान्तरिवाङ्कुरो जगदिदं
प्राङ् निर्विकल्पं पुनः ।
माया कल्पित देश काल कलना
वैचित्र्य चित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महा–
योगीव यः स्वेच्छया–
तस्मै श्री गुरुमूर्तये नम इदं
श्री दक्षिणामूर्तये ॥२॥

2. Who, like a juggler or like a master-yogi, creates by his own will, this universe which at the beginning was unmanifested like

the sprout hidden in the seed but which subsequently became differentiated under the various conditions of space and time caused by the power of Maya, to that Teacher incarnate, facing the south, be this bow.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते ।
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भो निधौ ।
तस्मै श्रीगुरुमूर्तये नमइदं श्रीदक्षिणामूर्तये ॥३॥

3. Whose light alone which is real, illumines things of this universe which are but mental creations; who directly instructs His refugees by the great Vedic sentence "That thou art"; realising which alone there is no more coming back to this ocean of Samsara—to that Teacher incarnate, the Lord Dakshinamoorty, be this bow.

नानाच्छिद्रघटोदरस्थित महादीपप्रभाभास्वरं–
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिस्पन्दते ।
जानामीति तमेवभान्तमनुभात्येतत्समस्तं जगत्–
तस्मै श्री गुरुमूर्तये नमइदं श्रीदक्षिणामूर्तये ॥४॥

4. Whose light of knowledge flows out through the eye and other senses like the light of a lamp placed inside a pot having many holes, and by that consciousness of 'I know' this whole universe appears to shine—to that Teacher incarnate facing the South, be this bow.

देहप्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः –
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशंवादिनः ।
मायाशक्तिविलासकल्पित महाव्यामोह संहारिणे
तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

5. Deluded persons who vainly argue, who are as ignorant as women and children, who are blind and stupid, understand the body, breath or senses, or the ever newly springing knowledge, or nothingness as the real 'I'. To Him who removes this great ignorance caused by the expansive power of illusion, to that Teacher incarnate, Lord Dakshinamoorty, be this bow.

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात् –
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोध समये यः प्रत्यभिज्ञायते –
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥६॥

6. Who is the inner Self which, under the veil of Maya, like the sun or the moon eclipsed, merely exists in deep sleep owing to the withdrawal of the senses, but who when he awakens recognises himself as "I have slept"—to that Teacher incarnate facing the South, be this bow.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि –
व्यावृत्तास्वनुवर्तमानमहमित्यन्तःस्फुरन्तं सदा ।
स्वात्मानं प्रकटी करोति भजतां योमुद्रया भद्रया –
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

7. Who reveals to his devotees, by means of the blessed symbol, His own Self, which for ever, shines within as the 'I' unchanging through all the changing states of childhood, youth and old age, waking, dream and sleep etc.,—to that Teacher incarnate, Lord Dakshinamoorty, be this bow.

विश्वं पश्यति कार्यकारणतया स्वस्वामि संबन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः –
तस्मै श्री गुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

8. Who is the Supreme Self that dreaming or waking, under the sway of illusion, sees the Universe under various distinctions like that of cause and effect, owner and owned, disciple and preceptor, father and son etc—to that Teacher incarnate facing the South, be this bow.

भूरंभास्यनलोऽनिलोंबरमहर्नाथो
हिमांशु पुमान् ।
इत्याभाति चराचरात्मकमिदं
यस्यैव मूर्त्यष्टकम् ।
नान्यत्किंचन विद्यते विमृशतां
यस्मात्परस्माद्विभो–
तस्मै श्री गुरुमूर्तये नम इदं
श्री दक्षिणामूर्तये ॥९॥

9. Whose eight-fold form alone, earth, water, fire, air, ether, sun, moon and soul manifest itself as this moving and unmoving universe; than whom, supreme and infinite, nothing else is perceived by the seekers of Truth—to that Teacher incarnate, Lord Dakshinamoorty, be this bow.

सर्वात्मत्वमिति स्फुटी कृतमिदं
यस्मादमुष्मिन्स्तवे-
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च
सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूति सहितं
स्यादीश्वरत्वं स्वतः
सिध्येत्तत्पुनरष्टधा परिणतं
चैश्वर्यमव्याहतम् ॥१०॥

10. Since, in these verses, the identity of the Self with the universe has been made clear, one will attain Supreme realisation of identity with the Universe, together with the Lordship of nature and the eightfold Divine power by listening to it, by understanding its meaning, by meditating on it, and by teaching it to others.

HASTAMALAKA STOTRAM

Hastamalaka was born as the son of a Brahmin Prabhakar by name in the village called Sreebali in South India. He was very indifferent to all worldly affairs from his very boyhood. He behaved like one who was dumb and deaf. Once when Sri Sankaracharya visited this place with his followers. Prabhakar took his son Hastamalaka to him and fell at his feet. Sri Sankara lifted both the son and Prabhakar from his feet and when questioned the latter said as below :—

> "O Venerable Sage! This son of mine is mute and indifferent to all affairs from his very boyhood. He is now 13 years old. He understands none of our talks nor he takes any interest in them. He has not studied any scripture and the Vedas fit to be studied by a Brahmin. He knows not even the alphabets. With great difficulty I performed his thread ceremony. He never goes to play with his playmates. Observing his indifferent nature his friends sometimes beat him but he never becomes angry. He sometimes takes food, at other times he does not. But he is happy and cheerful always. What is his dull state of mind due to? Pray save my child!"

In reply Sri Sankara put the following questions to the boy. The reply given by the learned boy is incorporated in the Stotra named after the boy "Hastamalaka Stotra". He was neither mute nor dumb; he was a fully illumined Gyani and a Jivanmukta.

कस्त्वं शिशो ! कस्य कुतोऽसि गन्ता–
किं नामते त्वं कुत आगतोऽसि ।
एतन्मयोक्तं वद चार्भक ! त्वं–
मत्प्रीतये प्रीति विवर्धनोऽसि ॥१॥

1. O Beloved child! Who art thou? Whose son art thou? Where do thou goest? What is thy name? Wherefrom do thou comest? For my sake please give me reply to my queries. Thou art very dear unto me.

नाहं मनुष्यो न च देवयक्षौ–
न ब्राह्मण क्षत्रियवैश्यशूद्राः ।
न ब्रह्मचारी न गृही वनस्थो–
भिक्षु र्न चाहं निजबोधरूपः ॥२॥

2. I am neither a man nor a Deva, nor a Yaksha (superhuman being); nor a Brahmin, a Kshatriya, a Vaishya nor a Sudra. I am neither Brahmachari (celibate), a householder, a Vanaprasthi (one leading a forest life prior to renunciation) nor a Vikshu (mendicant). I am myself the Eternal Self-knowledge.

निमित्तं मनश्चक्षुरादि प्रवृत्तौ–
निरस्ताखिलोपाधिराकाशकल्पः ।
रविर्लोक चेष्टानिमित्तं यथा यः–
सनित्योपलब्धिस्वरूपोऽहमात्मा ॥३॥

3. I am Atman, the embodiment of Eternal Self-knowledge, free from the limiting adjuncts of ether etc., who induces the mind and senses to function just as the sun induces people to do their various duties.

यमग्न्युष्णवन्नित्य–बोधस्वरूपं–
मनश्चक्षुरादीन्यबोधात्मकानि ।
प्रवर्तन्त आश्रित्य निष्कंपमेकं–
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥४॥

4. I am Atman, the embodiment of Eternal Self-knowledge, the changeless, whose nature is pure consciousness just as the nature of fire is heat, depending on which the gross mind and the senses perform their respective functions.

मुखाभासको दर्पणे दृश्यमानो–
मुखत्वात्पृथक्त्वेन नैवास्ति वस्तु ।
चिदाभासको धीषु जीवोऽपि तद्वत्–
स नित्योपलब्धि स्वरूपोऽहमात्मा ॥५॥

5. I am Atman, the embodiment of Eternal Self-knowledge. Just as the reflection of the face in the mirror is no other than the face itself, even so the Jiva is no other than Atman reflected on the Buddhi or intellect.

यथादर्पणाभाव आभासहानौ–
मुखं विद्यते कल्पनाहीनमेकम् ।
तथा धीवियोगे निराभासको यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥६॥

6. I am Atman, the embodiment of Eternal Self-knowledge, who exists even when the Buddhi or intellect does not exist just as *the face exists in the absence of the mirror* and the reflection seen *in* it.

मनश्चक्षुरादेर्वियुक्तः स्वयं यो,
मनश्चक्षुरादेः मनश्चक्षुरादिः ।
मनश्चक्षुरादेरगम्य–स्वरूपः,
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥७॥

7. *I am Atman*, the embodiment of Eternal Self-knowledge, who is beyond the mind and the senses, who is the mind of the mind, eye of the eye, etc., who is not approachable by any of these.

य एको विभाति स्वतः शुद्धचेताः,
प्रकाशस्वरूपोऽपि नानेव धीषु ।
शरावोदकस्थो यथा भानुरेकः –
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥८॥

8. I am Atman, the embodiment of Eternal Self-knowledge, who is ONE and shines by His own light; the one who illumines the various intellects just as the one sun is variously *reflected in different pots of water*.

यथाऽनेकचक्षुःप्रकाशो रविर्न-
क्रमेण प्रकाशी करोति प्रकाश्यम् ।
अनेका धियो यस्तथैकः प्रबोधः,
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥९॥

9. I am Atman, the embodiment of Eternal Self-knowledge, who illumines all the intellects at one and the same time like the sun which gives light to all eyes at a time and not one by one.

विवस्वत्प्रभातं यथारूपमक्षं-
प्रगृह्णाति ना भातमेवं विवस्वान् ।
यदाभात आभासयत्यक्षमेकः,
स नित्योपलब्धि स्वरूपोऽहमात्मा ॥१०॥

10. I am Atman, the embodiment of Eternal Self-knowledge, depending on whose light the eyes get the power of seeing other objects just as at the rising of the sun we perceive outside objects and not otherwise.

यथा सूर्य एकोऽप्स्वनेकश्चलासु-
स्थिरास्वप्यनन्यद्विभाव्य स्वरूपः ।
चलासु प्रभिन्नः सुधीष्वेकएव-
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥११॥

11. I am Atman, the embodiment of Eternal Self-knowledge, the one without a second, who illumines the intellects both steady and unsteady, just as the one sun is seen reflected differently in both steady and unsteady waters.

घनच्छन्नदृष्टिर्घनच्छन्नमर्कं–
यथा निष्प्रभं मन्यते चातिमूढः ।
तथा बद्धवद्भाति यो मूढदृष्टेः,
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥१२॥

12. I am Atman, the embodiment of Eternal Self-knowledge, who appears to be bound to one of dull intellect just as the sun which is covered by the clouds is understood to be without brightness and lustre by the foolish.

समस्तेषु वस्तुष्वनुस्यूतमेकं–
समस्तानि वस्तूनि यं न स्पृशन्ति ।
वियद्वत्सदा शुद्धमच्छस्वरूपः–
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥१३॥

13. I am Atman, the embodiment of Eternal Self-knowledge, who is ever pure and untainted like the Akasa (ether), the one Self who permeates all objects whom the objects cannot touch or taint by their contact.

उपाधौ यथा भेदता सन्मणीनां–
तथा भेदता बुद्धि भेदेषु तेऽपि ।
यथा चन्द्रिकायां जले चञ्चलत्वं,
तथा चञ्चलत्वं तवापीह विष्णो ॥१४॥

14. Just as the difference between the various gems (precious stones) arises due to their peculiarities (in colour and shape), so also the Atma is seen separate by the difference of the Upadhi (limiting adjunct). Just as the

moon is seen to be many and changing in the waters in the same way, O Vishnu, thou appearest different (in different Upadhis).

(In reality thou art one, ever pure and changeless.)

VIGNANA NAUKA

तपोयज्ञदानादिभिः शुद्धबुद्धिर्विरक्तो–
नृपादौ पदे तुच्छबुद्ध्या ।
परित्यज्य सर्वं यदाप्नोति तत्त्वं–परंब्रह्म–
नित्यं तदेवाहमस्मि ॥१॥

1. I am that Eternal Tattwa the Supreme Brahman, which is attained by one who has got a pure intellect acquired by means of austerities, sacrifices and charities, etc., and who has renounced kingship, etc., as worthless.

दयालुं गुरुं ब्रह्मनिष्ठं प्रशान्तं–
समाराध्य भक्त्या विचार्य स्वरूपम् ।
यदाप्नोति तत्त्वं निदिध्यास्य विद्वान्परं–
ब्रह्म नित्यं तदेवाहमस्मि ॥२॥

2. I am that Eternal Tattwa itself, the Supreme Brahman, which is realised by a man of gnosis by constant and deep meditation, through the worship of the compassionate, self-subdued and Brahmanishta Guru (the destroyer of ignorance), and through discrimination of his real Nature (Swaroopa).

यदानन्दरूपं प्रकाशस्वरूपं–
निरस्तप्रपञ्चं परिच्छेदशून्यम् ।
अहं ब्रह्मवृत्त्यैक गम्यं तुरीयं–
परं ब्रह्म नित्यं तदेवाहमस्मि ॥३॥

3. I am that Supreme, Eternal Turiya Brahman who is comprehensible to Aham Brahma Vritti (the Vritti caused by devotional, long and uninterrupted musing over the meaning of the Mahavakya *Aham Brahma Asmi*), who is devoid of the three Parichedas (time-limit, space-limit and Vastu-limit) who is bereft of Samsara and who is Chidananda.

यदज्ञानतो भाति विश्वं समस्तं-
विनष्टं चसद्यो यदात्मप्रबोधे ।
मनोवागतीतं विशुद्धं विमुक्तं-
परं ब्रह्म नित्यं तदेवाहमस्मि ॥४॥

4. I am that supreme Brahman, the Eternal Tattwa, which is Vishuddha (pure), which is Vimukta (liberated), which is unintelligible to mind as well as speech. It is on the dawn of His Swaroopa Gyana this entire universe ceases to exist.

निषेधे कृते नेति नेतीति वाक्यै. -
समाधिस्थितानां यदा भाति पूर्णम् ।
अवस्थात्रयातीतमेकं तुरीयं-
परं ब्रह्म नित्यं तदेवाहमस्मि ॥५॥

5. I am that Turiya, the Supreme and Eternal Brahman who shines in full form to one who is in Samadhi, on eliminating this visible universe (consisting of body, senses, Pranas mind etc.) by Neti Neti Vakyas (not this, not this) and who is beyond the three states (waking, dream and sleep).

यदानन्दलेशैः समानंदि विश्वं–
यदा भाति सत्त्वे तदाभाति सर्वम् ।
यदालोचने रूपमन्यत्समस्तं–
परं ब्रह्म नित्यं तदेवाहमस्मि ॥६॥

6. I am that Supreme, Eternal Brahman by an iota of whose Ananda the entire universe enjoys Ananda; that on the Existence of which everything else exists, that through the Vision of which everything else is perceived.

अनन्तं विभुं सर्वयोनिं निरीहं–
शिवं संगहीनं यदोंकारगम्यम् ।
निराकारमत्युज्ज्वलं मृत्युहीनं–
परं ब्रह्म नित्यं तदेवाहमस्मि ॥७॥

7. I am that Supreme Brahman, Eternal, who is endless, who is All-Pervading, who is the seed of all beings, who is desireless or effortless, who is auspiciousness (Siva), who is without any contact, who is attainable by OM, who is formle.s, who is effulgent and who is deathless.

यदानन्द सिन्धौ निमग्नः पुमान्स्या–
दविद्याविलासः समस्त प्रपञ्च. ।
यदा न स्फुरत्यद्भुतं यन्निमित्तं–
परं ब्रह्म नित्यं तदेवाहमस्मि ॥८॥

8. I am that Supreme Eternal Brahman; I am that wonderful Being; in whose bliss

a man who is immersed loses all cognition of the manifold objects of this universe caused by Avidya.

स्वरूपानुसंधानरूपां स्तुतिं-
यः पठेदादरात् भक्तिभावो मनुष्यः ।
शृणोतीह वा नित्यमुद्युक्त चित्तो-
भवेद्विष्णुरत्रैव वेद प्रमाणात् ॥९॥

9. A man who recites, with great reverance and devotion, this song of praise characterised by the scrutiny of Swaroopa or hears always with rapt attention, doubtless becomes Vishnu in this very birth. This is vouchsafed by the Vedas.

विज्ञान नावं परिगृह्य कश्चित्-
तरेद्यद् ज्ञानमयं भवाब्धिम् ।
ज्ञानासिना यो हि विच्छिद्य तृष्णां-
विष्णोः पदं याति स एव धन्य. ॥१०॥

10. Keeping hold of the boat of Vignana, having cut asunder the bond of desires by the sword of knowledge, he who crosses the ocean of Samsara and reaches the abode of Vishnu, he alone is fit to be adored.

PARA PUJA

अखण्डे सच्चिदानंदे
निर्विकल्पैक रूपिणि ।
स्थितेऽद्वितीय भावेऽस्मिन्-
कथं पूजा विधीयते ॥१॥

1. How can worship be done of that Being who is without parts, who is Existence, Consciousness and Bliss Absolute, without changes (Vikalpa) and without duality?

पूर्णस्यावाहनं कुत्र
सर्वाधारस्य चासनं ।
स्वच्छस्य पाद्यमर्घ्यं च-
शुद्धस्याचमनं कुत. ॥२॥

2. Where can one invite Him who is All full (Avahan)? Which seat is to be offered to Him who is the seat and support of all? How is it possible to offer Arghya, Padya, Achamana (purificatory Kriyas of worship performed with water) to one who is ever pure?

निर्मलस्य कुत. स्नानं-
वस्त्रं विश्वोदरस्य च ।
अगोत्रस्य त्ववर्णस्य,
कुतस्तस्योपवीतकम् ॥३॥

स्वयं प्रकाशश्चिद्रूपो-
योऽसावर्कादि भासक ॥६॥

6. How can one offer Tambula (betels) unto Him who imparts bliss to all beings, who *is consciousness and self-luminous, who imparts* light to sun and other objects.

प्रदक्षिणा ह्यनन्तस्य
ह्यद्वयस्य कुतो नतिः ।
वेद वाक्यैरवेद्यस्य-
कुतः स्तोत्रं विधीयते ॥७॥

7. How can one go round Him who is endless, and how to prostrate unto Him who is One and devoid of duality? Of Him no praises are possible whom the four Vedas themselves *fail to amply describe.*

स्वयंप्रकाशमानस्य-
कुतो नीराजनं विभो. ।
ह्यन्तर्बहिश्च पूर्णस्य-
कथमुद्वासनं भवेत् ॥८॥

8. How can Neerajan (waving of camphor etc.) be done unto Him who is Self-luminous, and how can one replace (Udwahan) Him to His original seat who is All-full and All-pervading?

एवमेव परा पूजा सर्वावस्थासु सर्वदा ।
एकबुद्ध्या तु देवेशे-विधेया ब्रह्मवित्तमैः ॥९॥

9. This Para Puja should be done by all seekers of Brahman always and at all times with a devoted and one-pointed mind.

(*Note* :— Avahan Asan, Padya, Arghya, Achaman, Snan Vastram, Upavita, Gandha, Pushpa, Alankaram, Dhoopa, Deepa, Aradhan, Naivedya, Tambulam, Pradakshina, Stotra, Nirajana, Udvahana are the various acts of worship to personal Gods. The purport of the above Stotra is that these are not possible to the one non-dual Brahman The Supreme Self should be understood in the light of the above by all seekers of Brahman)

AKHANDA BRAHMA STOTRAM

स्थानं न यानं नच बिन्दु नादं–
रूपं न रेखा नच धातुवर्णम् ।
दृश्यं न दृष्टं श्रवणं न श्राव्यं
तस्मै नमो ब्रह्म निरंजनाय ॥१॥

1. Be this bow to that Niranjana Brahman who has neither any abode to live in nor vehicle to ride on, who is neither the sound nor the centre, neither form nor any line of demarcation, neither the vitality nor the colour, neither the sight nor the object to be seen, neither hearing nor the object to be heard.

वृक्षं न मूलं न च पत्रि पल्लवं–
पुष्पं न गन्धं न फलं न छाया ।
रूपं न रेखा न रसादि रूपं
तस्मै नमो ब्रह्म निरंजनाय ॥२॥

2. Be this bow to that Niranjana Brahman who is neither the tree nor the root, neither the foliage nor the leaves, neither the flower nor the scent (thereof), neither the fruit nor the shade, neither the form nor the demarking line, neither Rasa nor the form.

शास्त्रं न वेदं न च शौचसन्ध्या
मन्त्रं न जाप्यं न च ध्यान ध्येयम् ।

होमं न यज्ञः न च देव पूजा
तस्मै नमो ब्रह्म निरञ्जनाय ॥३॥

3. Prostrations to that Niranjana Brahman, who is neither the holy script nor the Vedas, neither purity nor the Sandhya,. Neither Mantras (the chanting hymns) nor Japa, neither meditation nor the object of meditation, neither offering nor the sacrifice, neither gods nor the worship.

नाऽधो न ऊर्द्ध. न शिवो न शक्तिः
न पुमां न नारी न लिंग मूर्त्तिः ।
ब्रह्मा न विष्णु न च देवरुद्रः
तस्मै नमो ब्रह्म निरंजनाय ॥४॥

4. Be this bow to that Niranjana Brahman who is neither below (downwards) nor above (upwards), neither self nor energy, neither man nor woman without any symbol, whatever, neither Brahma nor Vishnu, and neither Rudra nor Gods.

अखण्डं न खण्डं न च इन्द्रदण्डं
कालो न जीवो न गुरुर्नशिष्यः ।
गृहं न तारा न च मेघमाला
तस्मै नमो ब्रह्म निरञ्जनाय ॥५॥

5. Be this bow to that Niranjana Brahman, who is neither the whole nor the part, who is not even the sceptre of Indra, neither time (Kala) nor Jiva, neither Guru nor a

disciple, neither planets nor the stars nor the waves of the clouds.

श्वेतं न पीतं न च कृष्णरक्तं
हेमं न रौप्यं न च स्वर्णवर्णम् ।
चन्द्रार्कवह्नि. उदयो न अस्तं
तस्मै नमो ब्रह्म निरञ्जनाय ॥६॥

6. Be this bow to that Nilanjana Brahman who is neither white nor yellow; neither black nor red, neither gold nor silver, nor of the golden colour, neither the rising nor the setting of the moon or the sun or the fire.

स्वर्गे न पङ्के नगरे न क्षेत्रे
जातिर्नजातं न च भेदभिन्नम् ।
नाहं न च त्वं न पृथक् पृथक्त्वं
तस्मै नमो ब्रह्म निरंजनाय ॥७॥

7. Be this bow to that Niranjana Brahman who is neither in heaven nor in hell, neither in cities nor in fields, neither within the caste nor outside the caste, neither the difference nor anything different, neither 'I' nor you, and neither separated nor separateness.

गम्भीर धीरं निर्वाण शून्यं
संसार सारं न च पाप पुण्यम् ।
व्यक्तो नाव्यक्तं न च भेद भिन्नं
तस्मै नमो ब्रह्म निरंजनाय ॥८॥

8. Be this bow to that Niranjana Brahman, who is ever serene, firm, liberated and void, who is but the Essence of the Universe, free from sins and virtues and who is neither manifested nor unmanifested.

वेदा न लोका न सुरा न यज्ञा
वर्णाश्रमो नैव कुलं न जातिः ।
न धूम्रमार्गो न च दीप्ति मार्गो
ब्रह्मैक्य रूपं परमार्थ तत्वम् ॥९॥

9. Be this bow to that Lord, the Brahman, who is neither the Veda nor the Loka, neither Gods nor sacrifices; neither the path of smoke nor the path of light. He is but one Brahman, the Supreme, the divine Truth of Reality.

मूर्खोऽपि नाहं न च पण्डितोऽहम्
मौनं न वार्ता न चमे कदाचित् ।
वितर्क तर्कं न कथं वदामि-
स्वरूपनिर्वाणमना मयोऽहम् ॥१०॥

10. (Likewise) I 'am neither fool nor am I a Pundit, for I never have silence nor any discourses; how am I to reason or to dispute? I am ever free from all diseases (hale and hearty), and absolutely free in my own Swaroopa.

न ते च माता न पिता न बन्धुः
न ते च पत्नी न च शत्रुमित्रम् ।

न पक्षपातो न विपक्षपात.
कथं हि तृप्तो न च कामकापि ॥११॥

11. (So also), Thou hast neither the mother, the father nor the brother, nor hast thou the wife, the enemy nor the friend, thou hast neither partiality nor impartiality; then how can thou either be satisfied or be full of desires?

जितेन्द्रियोऽहं त्वजितेन्द्रियो वा
न संयमो मे नियमो न जात.।
जयाजयौ मित्र कथं वदामि
स्वरूपनिर्वाण मनामयोऽहम् ॥१२॥

12. I am neither the master of the senses nor the slave of the senses there are no rules that bind me: I have not to observe the restrictions for Samyama (Control), how can there be victory or defeat in me, dear friend, I am the diseaseless Immortal Swaroopa or the Self.

शिवं न जानामि कथं वदामि
अहं शिवश्चेत्परमार्थतत्त्वम्
सत्यस्वभाव. गगनोपमोऽहं-
ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥१३॥

13. I do not know what is auspiciousness; how can I describe it when I am myself auspiciousness (Siva). My nature is Truth, I am like the pure Akasa (ether), I am Knowledge. Immortality, ever Pure and beyond the senses.

अनन्तरूपं न हि वस्तु किञ्चित्
तत्वस्वरूपं न हि वस्तु किञ्चित् ।
आत्मस्वरूपं परमार्थ तत्वं
न हिंसको वापि न चाप्यहिंसा ॥१४॥

14. None of these endless objects exist in reality, the supreme reality is no particular object, Atmaswaroopa (the Supreme Brahman) alone is the Truth ; there is neither wickedness nor non-injuring (from the absolute point of view).

षडंगयोगात्तु नैव शुद्धं
मनोविनाशात्तु नैव शुद्धम् ।
गुरूपदेशात्तु नैव शुद्धं
स्वयं च तत्वं स्वयमेव शुद्धम् ॥१५॥

15. It (the Atman) is not purified by the Shad Kriyas of Yoga, it is not purified by the destruction of the mind, it is not purified by the advice of the Preceptor, the Supreme Tattwa (reality) is pure by itself.

CHAPTER X

MANGALAM

MANGALA STOTRAM

अशुभानि निराचष्टे
तनोति शुभसन्ततिम् ।
स्मृतिमात्रेण यत्पुंसां-
ब्रह्म तन्मंगलं विदुः ॥१॥

1. That Brahman, *who by the very thought* of Him destroys all inauspiciousness and miseries and bestows a continuous stream of joy and happiness in men, is itself Supreme Auspiciousness.

अखिलकल्याणरूपत्वात्-
नित्यकल्याणसंश्रयात् ।
स्मर्तॄणां वरदत्वाच्च-
ब्रह्म तन्मंगलं विदुः ॥२॥

2. *The knowers of* Brahman regard Brahman as All-auspiciousness because it is of the form of auspiciousness and is always *connected with auspiciousness,* and also because it gratifies the desires of those who think of it.

ॐकारश्चाथशब्दश्च
द्वावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्त्वा विनिर्यातौ-
तस्मान्माङ्गलिकावुभौ ॥३॥

3. "OM" and "Atha" were the first two notes that issued forth from Brahma's mouth (throat—at the time of creation), therefore these two are very auspicious.

अथ ॐ अथ ॐ अथ ॐ
मंगलं अस्मद्गुरूणाम् ।
मंगलं मे अस्तु–
सर्वेषां मंगलं भवतु ॥

4. "Atha OM; Atha OM; Atha OM" be our chant. Let auspiciousness be unto our teachers, and let auspiciousness be unto me and let auspiciousness be unto one and all.

ॐ सर्वेषां स्वस्तिर्भवतु ।
सर्वेषां शान्तिर्भवतु ॥
सर्वेषां पूर्णं भवतु ।
सर्वेषां मंगलं भवतु ॥

5. May prosperity be unto all !
May peace be unto all !!
May fullness be unto all !!!
May auspiciousness be unto all !!!!

MANGALAM

वाल्मीकि सनक सनन्दनतरु व्यासो वसिष्ठो भृगु-
र्जाबालिर्जमदग्निकच्छ जनको गर्गोऽङ्गिरा गौतम ।
मान्धाता ऋतुपर्णवैन्यसगरा धन्यो दिलीपोनल. –
पुण्यो धर्मसुतो ययाति नहुषौ कुर्वन्तु नो मंगलम् ॥१॥

1. May great Rishis and sages like Valmiki, Sananda, Vyasa, Vasishtha, Bhrigu, Jabali, [illegible] Janaka, Garga, Angiras, [illegible] Prithu, the son [illegible] Dharmaputra. Yayati, Nahusha and others bestow on ue auspiciousness.

ब्रह्मा वेदपति. शिव. पशुपति सूर्यश्च चक्षुस्पति. –
शक्रो देवपतिर्यमपितृपतिः स्कन्दश्च सेनापति. ।
यक्षोवित्तपतिर्हरिश्च जगतां वायुः पतिः प्राणिना–
मित्येते पतयः समेत्य सततं कुर्वन्तु नो मंगलम् ॥२॥

2. Brahma the Lord of Vedas, Siva the Lord of Jivas, Sun the Lord of light, Indra the Lord of Devas, Yama the Lord of the departed souls, Skanda the Lord of armies, Yaksha the Lord of wealth, Hari the Lord of this world, Vayu the Lord of all beings,—May all these bestow on us auspiciousness.

प्रह्लादनारद पराशर पुण्डरीक–
व्यासाम्बरीषशुकशौनक भीष्मदाल्भ्यान् ।

रुग्मांगदार्जुन वसिष्ठ विभीषणादीन्
पुण्यानि मान् परमभागवतान्स्मरामि ॥३॥

3. I remember the holy devotees like Prahlada, Narada, Parasara, Pundarika, Vyasa, Ambarisha, Suka, Saunaka, Bhishma, Dalbya, Rugmangada, Arjuna, Vasishtha, Bali, Vibhishana and others. (May they inspire me.)

स्वस्ति प्रजाभ्यः परिपालयन्तां
न्यायेनमार्गेण महीं महीशाः ।
गोब्राह्मणेभ्य शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु ॥४॥

4. May the kings rule the earth justly and protect the people giving them justice! May good befall cows and Brahmins! May the people of the whole world be happy!

काले वर्षतु पर्जन्यः पृथ्वी सस्यशालिनी ।
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः ॥५॥

5. May rains fall at the proper time! May the earth become the most fertile one! May the country be free from famine! May the Brahmins become fearless and rest peacefully !.

सर्वे भवन्तु सुखिनः .
सर्वे सन्तु निरामयाः ।

सर्वो भद्राणि पश्यन्तु
मा कश्चिद्दुःख भाग्भवेत् ॥६॥

6. May all become happy! May all be healthy and free from diseases! May all see good only! Let no one undergo any suffering!

Hari Om Tat Sat!
Om Santi! Santi!! Santi!!!

SAMKIRTAN YOGA

TWO PARTY DHWANIS

Govinda Govinda Gopala Rama (one party)
Gopala Gopala Govinda Rama (other party)

Hare Rama Hare Rama Rama Rama Hare Hare (one party)

Hare Krishna Hare Krishna Krishna Krishna Hare Hare (other party)

Sunaja Sunaja Krishna
Tu Geetavala Gnana Sunaja Krishna (one party)
Dekkaja Dekkaja Dekkaja Krishna
Tu Madhuriki Murti Dekkaja Krishna (other party)

4. Bum Bum Bum Bum Mahadeva (one party)
Hara Hara Hara Hara Sadasiva (other party)

5. Apane Bhakti De Nandalala (one party)
Me arza karkar Hare (other party)

6. Madana Mohana Bhajo Brindavana Chandra Bhajo (one party)

Radhe Govinda Bhajo Radhe Govinda Bhajo (other party)

7. Hare Krishna Hare Ram (one party)
Radhe Krishna Radheshyam (other party)

8. Gopia Vallabha Radheshyam (one party)
Hare Krishna Hare Ram (other party)

9. Gopala Krishna (one party)
Radhe Krishna (other party)

10. Krishna Murari (one party)
Girivaridhari (other party)

11. Anjaneya (one party) Veera (other party)
Hanumantha (one party) Soora (.. ..)

No.	Text	Party
12	Sita Sita Ram Bolo	(one party)
	Radhe Radheshyam Bolo	(other party)
13.	Patita Janako Karo Punita	(one party)
	Hey Rama Seeta Hey Rama Seeta	(other party)
14.	Sitaram Sitaram Sitaram Jeya Sitaram	(one party)
	Radheshyam Radheshyam Radheshyam Jeya Radheshyam	(other party)
15	Hari Hari Japna	(one party)
	Aur sab Swapna •	(other party)
	Guru Guru Japna	(one party)
	Aur sab Swapna	(other party)
16.	Bhajo Radhe Krishna (one party) Govinda	(other party)
	Bhajare Bhayya (,, ,,) Govinda	(,, ,,)
	Awo Pyare (,, ,,) Govinda	(,, ,,)
	Milker Gawo (,, ,,) Govinda	(,, ,,)
	Prabho Praseeda (,, ,,) Govinda	(,, ,,)
	Krishna Murari (,, ,,) Govinda	(,, ,,)
	Girivaradhari (,, ,,) Govinda	(,, ,,)
	Deenanatha (,, ,,) Govinda	(,, ,,)
	Apadbandhava (,, ,,) Govinda	(,, ,,)
17.	Ram Krishna Govinda	(one party)
	Radhe Govinda	(other party)